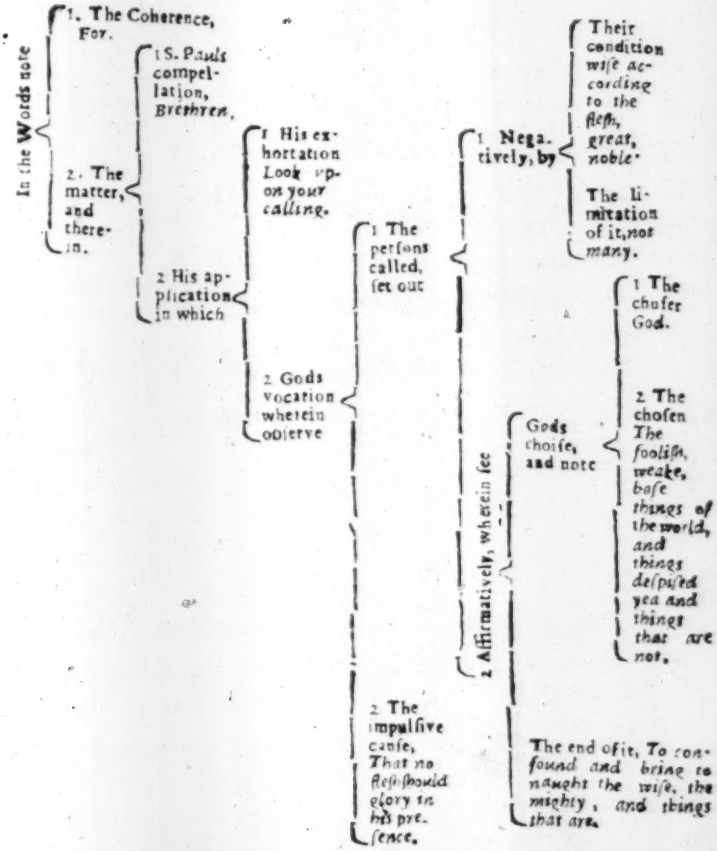
GODS GLORY
IN
Mans Happineſs:
WITH
The freeneſs of his Grace in ELECTING us.
TOGETHER WITH
Many *Arminian* objections ANSWERED.

By *Francis Taylor*, B. D.
Preacher at *Chriſts Church Canterbury*.

LONDON,
Printed by *E. C.* for *G.* and *H. Everſden*
at the *Gray-hound* in *Pauls-church-yard*, 1654.

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK

The Analyſis, or Reſolution of the Text.



To the HONOURABLE
his reall Friend
Mr. *Walter Strickland*,
one of the Councel to
his Highneſſe the
Lord Protector.

LUdovicus Vives *reports of the Storke*, Ciconiæ hic mos eſt, ut

unum e pullis relinquat ei domui, qua eſt nidulata: The Storke uſeth to leave one of her young ones to the houſe where ſhe builds her neſt: *Symbol.* 86. *A pattern of thankefulneſs for kindneſs received. And Symbol.* 81. Accipe oculatus; Receive kindneſſes with thine eye. *Though the giver ſhould not much eye them, leſt he ſhould ſeem to upbraide the receiver,*

yet

yet ſhould the receiver often view them, that he may be mindeful of the giver: yet moſt receivers are blind in this kind. Nihil citius ſeneſcit, quam gratia. Nothing grows old ſooner then a good turn. Other crimes (*ſaith an Hiſtorian*) may be hid with many colours; ingratitude not with any. It was ſo hateful to the *Egyptians*, that they uſed to make Eunuchs of ungrate-

grateful perſons, that no poſterity of thers might remain. *Barnab. Rich. deſcript. of Ireland, Chap. 6. The Earth wee tread on upbraids them,*

Inquit amicus ager Domino; ſere, plurima reddam:

Si bene mi facias, memini tibi reddere grates.

The

Dedicatory.

I be friendly field the Lord
beſpeaks,

Sow, I will render
ſtore:

If good you do me, thanks
I will

Remember to reſtore.

Aulus Septimius
Severus.

Be-

Bethinking my ſelfe how to rid me of this crime of ingratitude, and finding nothing worthy of your Noble favour to me and mine, in aſſiſting us meer ſtangers to you in procuring the payment of our publick ſtipends: I remember what Thales (*called by* Julian, Sapientum facile princeps, one granted generally to be the principal of the wiſe men, *Paneg.* 2. *in Euſebiam Imp.*) *anſwered*

ſwered to one that asked him, How great a reward he ſhould give him for what he had learnned of him? If thou wilt *(ſaith he)* confeſſe, that thou haſt learned of me, thou haſt paid me. *I hope to finde the ſame courteous minde in you, that confeſſion ſhall be accepted for ſatisfaction. I preſent you with* Gods glory in Mans happineſs. *The*

Lord

Lord make you a great inſtrument of his glory, and the good of his Church, in all your publick imployments, and in the end, remember you with the favour that he bears unto his people, and viſit you with his ſalvation; that you may ſee the good of his choſen, that you may rejoyce in the gladneſs of his Nation, that you may glory with his

his inheritance, *Pſalme* 106. 4, 5. *So prayeth he that is*

At your Honours
ſervice in the Lord,

Francis Taylõr.

1 Cor. 1. 26, 27, 28, 29.

For ye ſee your calling brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called.

But God hath choſen the fooliſh things of the world to confound the wiſe: and God hath choſen the weak things of the world to confound the things which are mighty:

And baſe things of the world, and things which are deſpiſed, hath God choſed, yea and things which are not, to bring to nought things that are,

That no fleſh ſhould glory in his preſence.

ERaſmus the greateſt clerke of his age, ſtyled by his followers *the miracle of nature*, left us no greater monument of his wiſdome then that ſmall book which he wrote in commendation of folly. The wiſe A-

Æternum illud naturæ miraculum Deſiderius Eraſmus. Eraſ. vita vol.

poſtle of the Gentiles brought up at the feet of *Gamaliel*; nay more, inſpired by the Spirit of God, in this preſent Chapter commends unto us many
Verſ. 21. kinds of fooliſhneſs. Firſt, there is the fooliſhneſs of Preaching; and no wonder if Preaching be counted fooliſhneſs, for what do we preach but
V. 23. Chriſt crucifyed? and behold the fooliſhneſs of the Croſſe of Chriſt alſo in the judgment of the learned *Grecians*. Nay, he ſtayes not at the fooliſhneſs of the Croſſe of Chriſt,
V. 25. but goes forward to the fooliſhneſs of God, if the world may be judge, that hath appointed remiſſion of ſins by the Croſſe of Chriſt to be preached to the world. Laſtly, if God be coun-
V. 27. ted fooliſh that will have it preached, they that will be beleeve it muſt paſs for fools, and there yee have the fooliſhneſs of beleevers.

The preaching of the Croſſe of Chriſt is eſteemed fooliſhneſſe in the judgment of the fleſh. For what can ſeem more fooliſh then to look for eternall life from a man, a dying man, a man crucifyed among Theeves, a man (as his adverſaries judge) not able to ſave himſelf from temporall death, and much

much leſſe able to give us eternall life, *Let him now*, ſay they, *come down off the Croſſe, and we will beleeve in him.* Mat. 27. 42. It ſeemes a fooliſh thing for an unarmed Miniſter in a Pulpit to lay down laws for Princes and for people, to preſcribe the way to heaven, who hath no ſword to compel them to obedience, that come to hear him, but is ſubject to their fury if they do reſiſt him. Neither is it ſtrange that the Miniſters are counted fools, where God himſelf that imployes them, is accuſed of fooliſhneſs. Yet the comfort is, that *The fooliſhneſs of God is wiſer then men.* V. 25. That is to ſay, where God ſhews leaſt wiſdome in any of his works (for God forbid any ſhould blaſphemouſly imagin any folly to be in God) in thoſe very actions he ſhews more underſtanding, then the wiſeſt men do in the choiſeſt of all their works. The leaſt Flie doth more commend the wiſdome of the Maker, then the moſt curious picture of the greateſt Elephant. But if ye deſire a choiſe pattern, take Gods choiſe for a pattern; there ye have it. The world eſteems them fools whom God hath called, but Gods wiſdome appeared more in the choiſe of theſe

fools, then if he had choſen the wiſeſt of the world. For by this means the glory of his choiſe is not eclipſed, but ſhines through all the world unto the infinite and eternall praiſe of God. And thrrefore the Apoſtle knits this unto the former, *For* ye ſee your calling.

Not to trouble your patience with any longer coherence, I proceed to the expoſition of the words.

Yee ſee.

Βλέπετε. Some read it indicatively, *Yee ſee*; others imparetively, *See*, or *look upon your calling*. They that read it the firſt way, may urge theſe reaſons:

Firſt, the coherence; it ſeems ſcarſe to be good Engliſh, *For look upon your calling*.

Secondly, it ſeems more fully to prove what the Apoſtle intended, to read it, *For yee ſee your calling*; that is to ſay, yee know the truth of what I ſpake already, and have had experience of Gods wiſdome in chooſing you before many wiſer men, and therefore I need not to prove it to you. But the other reading is more conſonant to the Originall and native ſignification of the

the Greek word; which is not barely to ſee, but to *fixe ones eye upon a thing*, or to look wiſhly upon it, and with conſideration. Now for the Apoſtle to ſay, *yee do view or look well upon your calling*, peradventure might be more then was true of many of them, for no doubt but there were divers amongſt them that did not throughly conſider of it: It therefore may ſeem more fitting to bid them to do ſo, then to preſume they did ſo already. And this latter reading the Syriack tranſlation followeth, reading it thus, *For my brethren look upon your calling alſo.* Neither is the ſpeech incongruous, but very emphaticall, and very fit for the Apoſtles purpoſe. As if the Apoſtle ſhould have ſaid, If yee doubt whether the fooliſhneſs of God be wiſer then men, I will not ſend you abroad to look for an example to prove it, only I adviſe you to look inward into your own condition, and ſee if God have not ſufficiently proved it in calling you to the hope of eternall life, when he neglected many wiſer men. For thus hath God ſo provided for your good, that he hath not failed his owne glory. Poor men are

θεωρεῖτε βλέποντες.

חזו גיר אף קרתיכון אוף

moſt glad of riches, and moſt thankfull for them.

But what is it that the Apoſtle would have the *Corinthians* to view?

τὴν κλῆσιν. *Calling.*

Whereby he puts them in mind, that there was nothing bred in them by nature, nor gotten by art or labour, that could advance them to this high honour, but they had it only from Gods calling them.

Next obſerve whoſe calling he bids them look into: not other mens, but their own.

ὑμῶν. *Your calling.*

But what doth the Apoſtle mean? Doth he call his beloved *Corinthians* fools? Had he no other example in the world of ſimple men called to be Saints but the *Corinthians* to whom he writes? Surely he did it not to diſcredit them, but to credit God that had called them. They could not ſo well tell what God had done for others, as what he had done for themſelves. The Apoſtle therefore puls down them that he may ſet up God. The Apoſtles were deſpiſed by the Philoſophers, and

and the *Corinthians* by the *Gentiles* among whom they lived. Yet had both the Apoſtles and *Corinthians* obtained that which neither the Philoſophers nor Princes of the *Gentiles* could attain unto, to be called of God.

Conſider next what title the Apoſtle gives them.

Brethren.

ἀδελφοὶ *ab* ἀ *et* δελφὺς, *i. e.* ὁμόδελφοι, *Fratres uterini.*

This name of kindneſs qualifies the former example, and makes the *Corinthians* to take it kindly and to hearken to what elſe the Apoſtle ſhould ſay to them, becauſe it came from a brotherly affection and unfaigned love. For what ſtricter name of familiarity could the Apoſtle have beſtowed upon them then this of Brethren?

Now what manner of calling is this which the Apoſtle cals upon them to conſider of?

How that not many wiſe men.

ὅτι οὐ πολλοὶ σοφοὶ.

The Syrian translation addes, *Among you*, well expreſſing the Apoſtles meaning, as if he ſhould have ſaid unto them, Conſider your ſelves and

בכון׃

Que vous n' eſtes point beaucoup de ſages ſelon le chaix Gall. Tranſl. That ye are not many wiſe according to the fleſh.

conſider them that dayly joyne themſelves unto you; you ſhall finde that few men noted for learning joyne themſelves unto you, but many of mean capacity are dayly added to your number.

And leſt the Apoſtle ſhould ſeem to diſcommend wiſdome, he qualifies the matter in the next words.

Κατὰ σάρκα. *After the fleſh.*

That is, ſuch wiſdome as is pleaſing to the fleſh, or rather ſuch as is born and bred in the fleſh, or gotten by the ſtrength of naturall wit and by our own labour, as Philoſophy, and other naturall Sciences, and artificiall inventions. Yet the Apoſtle doth not ſay *not any* of theſe wiſe men, but *not many*, for though God more freequently call the ſimpler ſort of men, yet doth he not wholly paſſe by the wiſer, but ſometimes makes uſe of them alſo. Elſe had St. *Paul* been in a worſe condition then the *Corinthians* to whom he writes. So that as they ſtand for examples of ignorant men called, ſo he ſtands for a patterne of a learned man reclaimed.

If the Kingdome of heaven cannot be

be taken by craft, yet peradventure fleſh and bloud will imagine it to be like the kingdomes of the earth that are often carried by the ſword. That we may think that force hath no ſtroke in this buſineſſe, the Apoſtle proceeds:

Not many mighty. οὐ πολλοὶ δυνατοὶ

Meaning ſuch as are able to do more then other men are; for ſo the Greek word imports. Gods wiſdome is too great to be overreached, and his power too mighty to be compelled to calany, and that he ſhews by his common calling, in that for the moſt part he ſides with the weakeſt. a δύναμαι *poſſum.*

Further it may be thought, that Noble men may by their birth make ſome challenge to Gods kingdome, becauſe they are born of greater parents and to greater means then other men. To prevent this conceit it followes in the text:

Not many noble. οὐ πολλοὶ εὐγενεῖς.

Not many that are born of a good ſtock, as the Greek word ſignifies, or of a great kindred, as the Syriack tranſlation reads it. They may be borne to great בני טוחמא רבא

great poſſeſſions upon the earth, but not to the kingdome of heaven, unleſſe
Joh. 3. 3. they be twice born as well as meaner men. And that happineſſe fals not upon many of them, unleſſe the text be miſtaken.

The wiſe God then that hath refuſed theſe; whom hath he choſen? Hath he refuſed all? Or will he chuſe the worſt when he hath put by the beſt? Surely God is as wonderfull in his chooſing as in his refuſing. He hath not refuſed the chief to rid his hands of all, or to diſcourage the meaneſt to come unto him. But rather to make way for the meaneſt, and in them for his own glory, hath God put by the greateſt. See his choiſe.

ἀλλὰ τὰ μωρὰ. *But the fooliſh things.*

The Apoſtle alters his phraſe, he ſaith not the fooliſh men of the world, but *the fooliſh things*, that is, the moſt fooliſh men and ſuch as are ſcarſe eſteemed men ſometimes, becauſe of their ſimplicity. Men that the world will not vouchſafe to look upon, or men that have no manner of forecaſt to provide ſuch an honourable condition for themſelves by their foreſight and

παρὰ τὸ μὴ ὁρᾶν, *non videre; vel a* μὴ *et* ὁρᾶ *non cura vel nulla providentia*, Etymol.

and providence. And therefore muſt needs have it caſt upon them by the providence of God. So low doth God deſcend in his choiſe among the ſons of men, that he may advance his own honour.

Peradventure may ſome man ſay, God choſe the fooliſh things, becauſe there were no wiſer to chooſe. The Apoſtle ſtops this gap in the next word,

Of the world. τῦ κόσμυ.

No doubt but the world had choiſe of worldly wiſe men. It hath its name from ornament and neatneſs in the Greek and in the Latine. As in the heavens then there are bright ſtarres as well as darke clouds, and in the earth there are ſweet flowers, as well as noyſome weeds; ſo queſtionleſſe in the world there are wiſe men as well as fools. Gods choiſe therefore is the more admirable becauſe he chuſeth not fooliſh men for lacke of wiſe, but rather then the wiſe, that not they but he might have the greateſt honour.

Κόσμ☞, Gr. *ornatus et mundus.* *Mundus*, Lat. *orbis et purus.*

But who hath made this choiſe, this ſtrange choiſe the Apoſtle here mentions?

God

ὁ θεὸς. *God.*

And no marvail, for it is not like the choiſe of men. If a man were to chuſe, he would take a wiſe friend rather then a fooliſh, a powerfull favourite, rather then a weak one, a wife of a honourable ſtock, rather then of a mean. God who is wiſer then all men doth otherwiſe: they chuſe like men, he chuſeth like a God: they make choiſe of ſuch as may be helpfull to them; he makes choiſe of ſuch as he may be helpefull to, and not they to him.

The next thing conſiderable is the action of God.

ἐξελέξατο. *Hath choſen.*

God is in the world as in his orchyard, he gathereth one apple of a tree and leaveth the reſt; or as in his garden, where he crops one flower and leaves the reſt where he found them. So God chuſeth ſome fooliſh men, and omits many wiſer then they.

The chuſing which the Apoſtle here ſpeaks of, may be taken for Gods eternall choiſe before the world was made. And then the Apoſtle gives r

a reaſon why God calls not the wiſe, but the fooliſh for the moſt part, becauſe he had choſen them from all eternity. And God is no changeling. It may be taken alſo for Gods ſelecting in time, rather then for his electing before time, and then the Apoſtle confounds calling and chuſing, and takes them for one and the ſame thing; even for a work of Gods Spirit in our ſouls, bringing mean men to true faith in Chriſt, which many greater never attain unto for all their greatneſſe.

Come we now to the end why God prefers the fooliſh before the wiſe,

To confound. ἵνα καταισχύνῃ.

The Greek word ſignifies to make a man aſhamed by putting ſome diſgrace upon him, ſo that he bluſh or hold down his head for ſhame. And well may wiſe men be aſhamed to ſhew their faces, when they ſhall ſee very idiots learn the way to true felicity, which they having ſtudiouſly ſought after, and ſpent many houres in diſputation about the chiefeſt good, could yet never attain unto with all the wiſdome and

and learning the world could afford them.

The perſons confounded come next into our conſideration.

τὸν σοφὸν. *The wiſe.*

It were no great wonder for God to confound a fool by a wiſe man. It were ſtrange to confound one wiſe man by another. It were ſtranger to confound one fool by another. But it is ſtrangeſt of all to confouud a wiſe man by a fool. In the former, men have ſome ſhare in the commendation: in the latter all the praiſe muſt needs be Gods. For there is nothing in fools to procure it, but there is much in wiſe men to hinder it. Thus God takes the wiſe in their ſubtilty, and robs the proud of all their glory.

Thus then hath God choſen the fooliſh rather then the wiſe. But he hath refuſed the mighty as well as the prudent.

Whom hath he choſen in their room?

And God hath choſen the weak things of the world. καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς. Ἀσθενὴς ab ἀ et σθένω non possum.

Thoſe that are able to do leaſt, God hath choſen. So the word ſignifies ſuch as are of no force or can do nothing, to wit, in compariſon of ſuch as God hath refuſed.

To what end God hath choſen theſe weakeſt ones, the Apoſtle declares unto us in the words following.

To confound the things which are mighty. ἵνα καταισχύνῃ τὰ ἰσχυρά.

Hereby God ſhewes us the vanity of all worldly power and force, when thoſe that are mightieſt are through his over-ruling hand confounded and brought low by ſuch as are weakeſt, and have moſt need of ſtrength to do it.

We ſee how ill the wiſe and mighty ſpeed, fares it any better with the noble? no ſurely, for as God hath rejected many of them, ſo he hath choſen baſe and mean men in their room, for ſo it followes,

And

καὶ τὰ ἀγενῆ τοῦ κόσμου ἐξελέξατο ὁ θεὸς.

And baſe things of the world hath God choſen.

Ἀγενὴς ab α et γένος ſine genere.

That is, ſuch men as are bred of ſo mean a ſtock, that there are no Chronicles of their predeceſſours, nor no pedegrees to be found for them upon record; for it is the faſhion of the world to keep account of the genealogies of Princes and Noblemen: but other meaner men ſcarſe know any thing of their predeceſſors.

These men then whom God chooſeth in the room of nobles are *men without ſtock*, that is, ſuch whoſe genealogies are not obſerved. Or, as the Syriack Teſtament reads it, *whoſe kindred is ſmall* or of no reckoning *in the world*. That he may the better expreſſe their meanneſſe, the Apoſtle addes:

דבזיר טוהון בעלמא.

καὶ τὰ ἐξουθενημένα.

And things which are deſpiſed.

Such men as go for nobody in the world, and are deſpiſed, as eſteemed worthy of no account. Nay that he may bring them as low as may be, he proceeds further, as if no words were ſufficient to expreſſe their former baſeneſs, except he ſhould put them quite out of the world, and ſaith of them, Yea

Yea *and things which are not.* καὶ τὰ μὴ ὄντα,

Men that are ſo mean and ſo vile, that they are as much ſlighted in the world as if they had no being at all, nor never had any. Behold how low a foundation God hath laid to raiſe ſo high a building. See how deep he digs in the earth to finde out heires for the kingdome of heaven. And why doth God make choiſe of theſe things that are not? The words following give an anſwer,

To bring to nought. ἵνα καταργήσῃ.

This is ſomewhat more then confounding, or making aſhamed. He doth it to bring them to deſperation in themſelves, to make them give over working and ſtudying, for ſo the word imports. And what can wiſe men do leſſe, and great and noble, but caſt away all their naturall and carnall ſtudies and labours and priviledges, and deſpaire of attaining heaven by them, when they ſee fooliſh, weak and mean perſons attain to Gods favour without them? Thus the word uſed elſe-

καταργέω, i. ἀεργὸν reddo.

Νόμον οὖν καταργοῦμεν, &c. Rom. 3. 31.

where by the Apoſtle, *Do we then make void the Law*, or idle, *through faith? God forbid*; that is, we do not take away the operation of the Law, when we preach faith in Chriſt, but leave it a work ſtill fit for it. So in the text, by chuſing baſe men, God makes idle the labours and prerogatives of great men, even in their own account, which when they perceive, they either give over all ſeeking for heaven, or ſee themſelves forced to ſeek it another way. But who are they whom God intends to confound by calling theſe contemptible people?

τὰ ὄντα.

Things that are.

By things that are, the Apoſtle means things that are in price in the world, and greateſt eſtimation. Things of no reckning in the Scripture phraſe are called things that are not: and ſuch as are of greateſt account, are called the things that are. So St. *John* reckons *the luſt of the fleſh, the luſt of the eyes, and the pride of life* to be *all that is in the World*; meaning, all that is in greateſt account amongſt wordly men. St. *Paul* then by Gods bringing to nought things

1 Joh. 2. 16.

things that are by things that are not, intends his overthrowing the vain hopes of men of greateſt reckning, by ſuch as are accountleſſe in the world. Now to what end and purpoſe is all this, ſay the great ones of the world? Wherefore doth God refuſe us to chuſe ſuch as theſe be? Doth he envie at our proſperity? Or is he like to the men of this world, that compaſſionate the poor, whether their cauſe be right or wrong? Surely no, ſaith our Apoſtle, God doth not envie your greatneſſe, for he need not fear any evill you can do unto him; neither doth he want any thing that he need be beholding to your greatneſſe to procure. He doth it not on the other ſide out of too much pity to the poor, as if he reſpected their perſons becauſe they are poor, but the main reaſon that moves him to his choiſe is his own glory.

That no fleſh ſhould glory. ὅπως μὴ καυχήσηται πᾶσα σὰρξ.

That is, that no man ſhould boaſt himſelf of his wiſdome, his power, or his honour. He ſaith not, *no man*, but *no fleſh*; that he may ſhew us what little cauſe we have to be proud or

to boaſt, that are but fleſh. Mortall we are and corruptible; our worſer part is here put for the whole man, that we may not be lifted up. Thus when we with the Peacock ſpread our feathers, the Apoſtle gives us juſt cauſe to look down to our black feet. The wiſeſt are but fleſh as well as the fooliſheſt of the ſons of men: the greateſt as well as the weakeſt: the nobleſt as well as the baſeſt. Thus the Prophet puls down that confidence which the *Jewes* put in the horſes of *Egypt*; Iſa. 31. 3. *Their horſes are fleſh and not ſpirit.* And ſo the Apoſtle warns us by the weakneſs of our nature, not to glory in our ſelves.

Another Argument to keep us low the Apoſtle takes from Gods greatneſs oppoſed to our weakneſs in the laſt words.

Ἐνώπιον αὐτοῦ. *In his preſence.*

Great men muſt remember that they are in Gods preſence, and comparing their weakneſs with his power they have little reaſon to be lifted up, but much to be humbled. The word may be paſſed a little further; *Before him,*

him, that is, over againſt him, or in oppoſition to him. And ſo the phraſe in the firſt Commandement may well be underſtood, *Thou ſhalt have no other Gods before me*, that is, over againſt me, or to ſet in oppoſition againſt me. We muſt not then advance our own good parts and ſet them in oppoſition to God, as if our happineſs came from our ſelves, and not from him. This were to ſet God on the one ſide, and our ſelves on the other; to derogate from God, that we may attribute to much to our ſelves. And this is the finall reaſon why God chuſeth the meaneſt and baſeſt, paſſing by the greateſt that all may give him the glory of their ſalvation, and not rob him of it to magnifie themſelves.

'Εναντια dicuntur parietes domus, qui ſunt e regione januæ, vel, ad utrumq; ejus latus. Hom. Il. θ. et Od. χ.

Thus ye ſee the ſenſe of the words, as if the Apoſtle ſhould have ſaid, God hath ſhewed his wiſdome wonderfully in his choiſe. Ye *Corinthians* are lively patterns of it; ye ſee how few wiſe, or mighty, or noble perſonages; how many ſimple, feeble, and baſe men in the worlds account, dayly joyn themſelves to your Congregation. This cannot come to paſſe without Gods wonderfull work, who by this means

humbles the great men of the world by preferring the meaneſt before them: and gives cauſe to all fleſh to ſee their own weakneſſe, that they may not ſet themſelves in oppoſition to God, nor glory in their prerogatives; but give to God the whole glory of all their felicity. And thus the text juſtifies the title, and ſhews us what we muſt drive at in all this diſcourſe, *Gods glory in Mans happineſs.*

Now that we may the more orderly proceed in the handling of the words, we may well obſerve

Two parts, { 1. St. *Pauls* Compellation. 2. St *Pauls* Application.

In the firſt he beſtowes a loving title upon his beloved *Corinthians*;

In the ſecond he produceth them for patterns of Gods favour in chuſing mean perſons before great ones.

The title our Apoſtle beſtowes upon them is a very loving and amiable title.

Brethren.

Brethren.

There are in the Scriptures divers kinds of Brethren mentioned.

Firſt, there are Brethren in the fleſh. Theſe are not only ſuch as are borne immediately of the ſame parents, but all our kindred alſo. Thus *Abraham* and *Lot* are ſtyled, *Let there be no ſtrife between me and thee, for we are Brethren.* Gen. 13. 8. So the kinsfolkes of our Saviour Chriſt are called, *Thy Brethren ſtand without deſiring to ſpeak with thee.* Mat. 12. 47.

Secondly, there are Brethren in evill: Such were *Simeon* and *Levi*; who are called Brethen not becauſe they were born of the ſame parents, but becauſe they conſpired in the ſame wicked act, to wit, in murdering the *Shechemites.* Gen. 49. 5, 6. & 34. 25.

Thirdly, there are Brethren in office: And ſo *Ahab* and *Benhadad* are Brethen. *Is* Benhadad *yet alive?* ſaith *Ahab, he is my Brother*; meaning that he was not his ſervant (though he were overcome by him, and the meſſengers to flatter *Ahab* called him ſo) but a King as free as himſelf, and by office *Ahabs* brother. So do Kings yet in their Letters call other Kings Brethren. 1 King. 20. 32.

Fourthly, there are Brethren in friendſhip, 2 *Sam.* 1. 29.

Fiftly, in Spirit: Such are Chriſts Diſciples, *All yee are Brethren.* The ſame title is elſewhere given to them by the beloved Apoſtle, *We ought*, ſaith he, *to lay down our life for the Brethren.* By St. *Pauls* doctrine then in the text, all the members of the true Church ought to account one another for Brethren. Thus are they called by the ſame Apoſtle, *All the Brethren which are with me.* Thus are they ſaluted by him in the end of the Second Epiſtle to the *Corinthians*, *Finally Brethren farewell.* This ſpirituall fraternity, becauſe it is ſo frequently mentioned in the Scriptures, requires of us ſo much the more labour in explication of it.

Mat. 23. 8.

Joh. 3. 16.

Gal. 1. 2.

2 Cor. 13. 11.

In the proſecution of this Spirituall and Chriſtian fraternity, foure things I have to commend to your ſerious meditations:

To wit
1. The proof of it.
2. The Originall.
3. The Extent.
4. The Continuance.

And

And firſt for the proof of it. This new affinity is proved many wayes. We have the ſame Mother: and who knows not that they that come out of the ſame wombe are Brethren? The Church of God is the Mother of us all, a better Mother then the ancient *Jeruſalem*: ſo the Apoſtle tels us, *Jeruſalem which is above is free, which is the Mother of us all.* As we have the ſame Church for our Mother, ſo have we the ſame God for our Father: *God hath begotten us againe unto a lively hope.* So that we are not half Brothers by the Mothers ſide alone, but Brethren in the ſtricteſt ſort, having the ſame Father, and the ſame Mother. Our diet and allowance prove us to be Brethren, we all ſit at our Fathers table; as *Joſephs* brethren did at his, *They ſat before him, the firſt born according to his birthright, and the youngeſt according to his youth.* Servants uſe to attend at their Maſters table, children are admitted to ſit down. So is it with us, God diſpoſeth of us as of Brethren among our ſelves, and children to him. He gives us the ſame ſpirituall food in the Word and Sacraments. Laſtly, the portion that we have in our Fathers poſſeſſions ſhews us to be Brethren. It fares

1. Proof of Spiritual kindred.

Gal. 4. 26.

1 Pet. 1. 3.

Gen. 43. 33.

fares with us, not as with Country Gentlemen, whoſe Lands goe to their eldeſt Sons, and the reſt are left poor enough, though they be children of the ſame Parents. But we are uſed like the children of Citizens, who all have a ſhare of their Fathers goods. Our tenure is the freeſt tenure: not like thoſe that were brought in by the Conquerour, but rather anſwerable to the titles that men had in *England*, before the Conqueſt; or that which yet they uſe in *Kent*; we all hold in *Gavell kind*, every one hath a ſhare in his Fathers Lands. So then our portion ſhews that we are Brethren, every one ſhall have a ſhare in his Fathers kingdome. Heaven is a common poſſeſſion prepared for all the children of the King of heaven. Thus is the kindred proved. Let us now proceed to the Originall of it.

Gavel kind. quaſi Give all kin. *Lambart. Perambul.* of *Kent.*

Rom. 8. 12, 16, 17.

2. Originall. This fraternity hath a fourfold beginning.

1. In regard of God our Father. Look what title we have to be the Sons of God, the ſame title makes us Brethren. Now we are Gods children by a double right:

The one is by regeneration; God hath

hath renewed his image in us. And as *Adam* was the Son of God at firſt, becauſe God had marked him for his own, and ſtamped his image on him: ſo are we made to be Gods own when he renews his image in us. Then do we *put on the new man which after God is created in righteouſneſſe and true holineſſe*; and having put on this image of God, God takes us for his own. Col. 3. 10. Eph. 4. 24.

The other right is by adoption, God chuſeth us for his own: God ſent his Son, *that we might receive the adoption of ſons*. We were unworthy ſervants, nay which is more, we were perverſe enemies; but now we are the adopted ſons of God. Rich men uſe to take the children of poor men for their own, and to beſtow an inheritance on them, whoſe parents can leave them none: So God chuſeth us that by nature have no inheritance to expect but his wrath, and makes us his children and the heirs of glory. As children begotten by the ſame parents are counted Brethren, ſo are they that are adopted by the ſame parties. Gal. 4. 5.

Digne fratres habentur qui unum patrem Deum agnoverunt, qui unum ſpiritum biberunt ſanctitatis, qui de uno utero ignorantiæ ejuſdem ad unam lucem expiraverunt veritatis. Tert. Apol. c. 39.

2. In regard of our ſelves we are the children of God by faith, and ſo Brethren by conſequence among our ſelves

Joh. 1. 12. ſelves; *As many as received Chriſt, to them gave he power to become the Sons of God, even to them that beleeve on his name.* For faith puts us into Chriſt, it knits and unites us to him, and through him it makes us Gods children and brethren one to another. *And ſurely the firſt begotten fruit among many brethren,* ſaith *Bernard, who was the only begotten before, will out of queſtion call them into part of the inheritance, whom he hath called to participate of the adoption. For if we be Brethren we are coheirs.* Thus do we begin to be Gods children by faith in Chriſt in regard of our own ſelves.

Fructus quidem primogenitus in multis fratribus qui unigenitus erat, adſciſcet eos ſine dubio in hæreditatem, quos vocavit in adoptionem. Si enim fratres et cohæredes. Ber. de annunciat. Domini.

3. We become Brethren in regard of thoſe without the Church, in that by *one Baptiſme, Eph.* 4. 5. wherein all without diſtinction of ſex or ſtate partake, 1 *Cor.* 12. 13. being a type of *the new birth, Joh.* 3. 3. *Tit.* 3. 5. were declared to have been bred and born within the pale of the Church, in that family whereof God the Father is *paterfamilias, Eph.* 3. 14, 15. and have therefore as his children, his livery put on us, and his marke ſet upon us, *Gal.* 3. 26, 27. Whereby we are to be diſtinguiſhed from Jewes, Turkes and Infidels.

4. We

4. We are compleatly Brethren in regard of other members of the Church, when we are firſt admitted to the Lords table. It is true that children baptized are our brethren, becauſe they belong to Gods covenant, yet they are in a degree below ſuch as are admitted to the Lords table; as a child that ſucks, though he be a brother, yet doth not enjoy the comfort of his being ſo, till he come to the uſe of reaſon. The Lords Supper at leaſt declares us to be Brethren one to another, if it do not make us to be ſo. Hence it is called a Communion, becauſe there all true beleevers do truly communicate of the body and bloud of Chriſt.

The extent of our Spirituall kindred offers it ſelf next to our conſideration. It doth not extend it ſelf to matrimonall caſes. Spirituall kindred is no impediment to marriage. They are the *kindred of our fleſh* that no man muſt come near by the Law of God. There is a queſtion among the Papiſts, whether ſpirituall kindred be an impediment to marriage; that is, whether God-fathers, god-mothers, and their god-children may be married one to another. If ſuch perſons may not marry becauſe

3. Extent.

Levit. 18. 6.

becauſe of that ſpirituall kindred that is between them; then Chriſtians muſt all marry Heathen wives, for they are all of this ſpirituall kindred, all Brothers and Siſters in Chriſt. So then, ſpirituall kindred doth not hinder marriage, nay it furthers it, for we
1 Cor. 7 39. are commanded to marry *only in the Lord.* The nearer the kindred of the fleſh is, the more unlawfull is the marriage: the nearer the ſpirituall fraternity is, the marriage is the more commendable. Moreover, this ſpirituall affinity extends not it ſelf to hereditary caſes: if a Brother dye without children, his brother requires his inheritance as heir at the common Law. But it is not ſo in this fraternity of the Spirit. One cannot expect anothers inheritance: it muſt goe to the heirs according to the fleſh. So much our Bleſſed Saviour teacheth us, when he ſhews, that his Kingdome is not of this world, and though men look for honour or wealth from the favour or kindred of Princes, yet it muſt not be
Mat. 20. 26. ſo with us. Our ſpirituall kindred af-
Luk. 12. 13, 14. fords us no ſuch priviledge. Our Saviour Chriſt himſelf, the top of this kindred, would not divide inheritances

be-

between brethren, but left it as a work for worldly Judges. Spirituall kindred then hath nothing to do with temporal inheritances. But it extends it ſelf firſt to conjunction of ſpirits and hearts; ſo St. *Luke* teſtifies that the primitive Chriſtians were affected, *The multitude of them that beleeved, were of one heart, and of one ſoul.* Such were they in the dayes of the perſecution. They were of one heart at liberty, of one minde in priſon, of one ſoul in the fire. *Cecilius* the Heathen man pleading againſt the Chriſtians, and ſpeaking of their troubles, mentions the affection that they bare to one another at firſt ſight, yea though they never met but in priſon, *They love one another before they well know one another.* And *Minutius Felix* gives a compleat pattern of this affection in himſelf and *Octavius*, *He that had known us, would eaſily bee drawn to beleeve, that we had but one minde divided in two bodies*: ſuch is the ſtrength and force of this ſpirituall fraternity.

Act. 4. 32.

Amant mutuo pene antequam noverint. Min. Fæl. Octav.

Crederes unam mentem in duobus eſſe diviſam. Ibid.

Dilectionis operatio notam nobis inurit penes quoſdam; vide, inquiunt, ut invicem ſe diligant! Tert. Apol. c. 39.

Furthermore, this kindred extends it ſelf to the communication of all good things ſpirituall and temporall, to the good and comfort of one another. He that is wiſe thinks himſelf bound to adviſe

adviſe ſuch as are ſimple; and he that is rich thinks himſelf tyed to relieve ſuch as be poor. Brotherly love is not *forgetfull to entertain ſtrangers: It remembers them that are in bonds and in adverſity.* Heb. 13. 1, 2, 3. *We are Brethren,* ſaith *Tertullian, in regard of outward ſubſtance, which among you doth well-nigh break all fraternity: we that are joyned in minde and ſoul, make no queſtion at all of communicating of our goods to one another.* *Ex ſubſtantia familiari fratres ſumus, quæ penes vos fere dirimit fraternitatem. Quia animo animaq; miſcemur, nihil de rei communione dubitamus.* Tert. Apol. c. 39. So free were the former Chriſtians of their purſes to them whom they had firſt ſet up in their hearts, that they would not ſuffer ſuch to want as ſuffered perſecution for the cauſe of Chriſt, although they did not formerly know them.

4. Continuance. The laſt thing is the continuance of this ſpirituall kindred. And herein it excels all other kindred. The kindred of the fleſh ceaſeth when the fleſh dyeth. It hath nothing to do in heaven. It had his beginning from marriage. But in heaven *they neither marry nor give in marriage, but are like the Angels of God.* Mat. 22. 30. Death then ends carnall conſanguinity. It ſtretcheth no further then this life. Whereas ſpirituall kindred is not diſſolved by death, but perfected. It is begun in grace here, it is

is conſummated in glory hereafter. Earthly affinity ends with the earth, but heavenly kindred laſts for ever and ever.

How far are they from any true title to this ſpirituall kindred that divide the very name of Brethren? We have loſt the thing, and the name grows odious. St. *Paul* himſelf, if he were alive, ſhould paſſe under the reproch-full name of one of the Brethren. That word which in his mouth ſounded out honour and affection, now ſounds in the mouth of profane perſons hatred and infamy. Indeed we do not carry our ſelves like Brethren. Every man lives to himſelfe, no man to his Brother. The world is grown to that paſſe, that they are counted the wiſeſt men, who by privy ſtrains of inbred policy are able to circumvent their Brethren with leaſt obſervation, and to accompliſh their own ends to the infinite prejudice of others with the cloſeſt conveyances. All which ſhews that we count not our ſelves to be Brethren in our hearts, what ever we profeſſe in our mouths. It is with us as it was with the Jews when the Romans beſieged *Jeruſalem*, They fought toge- *Uſe 1.*

ther againſt the common enemy, and when they had done, they ſlew one another within the wals. We all ſpeak againſt Turks, Jews, and Papiſts, yet we carry not the affection of Brethren one to another. And what wonder is it, if they that are not acquainted with the nature, ſcoffe at the name of Brethren?

Uſe 2. Secondly, it condemnes the ambition of this age. When one looks askew upon another, we forget that we are Brethren. It is a precept that concerns Kings, *their hearts muſt not be lifted up above their Brethren.* Great is their power on earth, yet are they Brethren in Religion, and muſt remember that others may be as great as they in heaven. The rich man muſt not be proud, becauſe he releeves others, but remember that they are his Brethren: *Let the rich man,* ſaith *Auguſtine, be humble; let him more rejoyce that he is a Chriſtian man, then that he is a rich man. Let him not be puft up: let him not lift up himſelf: let him have an eye to his poor Brother: let him not think ſcorne to be called the poor mans Brother. For let him be as rich as he can, yet Chriſt is richer, who would have them to be his Brethren, for whom*

Deut. 17. 20.

Sit dives humilis: plus gaudeat, quia Chriſtianus eſt, quam quia dives eſt. Non infletur: non extollatur: attendat paupertem fratrem: non dedignetur frater pauperis appellari. Quantumcunq; enim dives eſt, ditior eſt Chriſtus, qui fratres ſuos voluit eſſe pro quibus ſanguinem fudit. Aug. de Temp. ſer. 212.

whom he ſhed his bloud. It is too much to inſult over an enemy, but too too much ambitiouſly to triumph over a Brother, whoſe honour ſhould be accounted our reputation, whoſe diſgrace ſhould be eſteemed our proper infamy.

Thirdly, it cryes down all unchriſtian contention among Chriſtians. Our caſe is *Abrahams* caſe. He yeelds to his nephew *Lot* for avoiding of quarrels, *Let there be no ſtrive, I pray thee, between me and thee, for we be Brethren.* Yet we rather juſtifie the proverb, then follow *Abraham.* For as with naturall Brethren, ſo with us, *Brethren ſeldome agree.* Whence come ſo many ſuites about ſyllables, about words and trifles, but that we forget that we are Brethren? Contention may become enemies rather then Brethren, though indeed it become no man.

Uſe 3.

Gen. 13. 8.

Fratrum quoq; gratia rara eſt. Ovid Met.

Fourthly, the covetouſneſs of Chriſtians is likewiſe reproved. It becomes not Brethren to oppreſſe one another, that they may inrich themſelves. *The juſt and wiſe man,* ſaith *Lactantius, doth wrong to no man. For he knows that all they who are brought forth by the ſame God and in the ſame condition, are joyned together by the right of fraternity.* It is an unnaturall

Uſe 4.

Juſtus ac ſapiens nemini injuriam facit. Scit enim cunctos ab eodem Deo, et eadem conditione genera-tos jure fraternitatis eſſe conjunctos. Lact. l. 5. c. 23.

cruelty for one Brother to oppreſſe another. Helping, not hindering, beſeemeth Brethren.

Uſe 5. Fifthly, here are we taught commiſeration and relieving the neceſſities of our Brethren. But we with the Prieſt and the Levite paſſe by another way when our brethren are in miſery, and leave pity for the Samaritane. We know not how to pity others, but all our compaſſion terminates in our ſelves. *When will he have pity on his brethren, who by his own good will knows not how to pity any body but himſelf?* ſaith *Bernard*. The Divine ſhould pity other mens afflicted conſciences, as he would pity his own. The Lawyers ſhould be as tender over other mens cauſes, as if they were their own; and plead with as much earneſtneſs in other mens ſuites, as if their own inheritance lay at the ſtake. The Phyſitian ſhould have a fellow-feeling of other mens pains, and cure their diſeaſes with as much tenderneſſe, as he would cure his own: For we are brethren. *To our brethren among whom we live we owe both counſell and help by the very right of brotherhood and humane ſociety*: this was *Bernards* judgment. In our Brethren we have

Luk. 10. 31.

Quando compatietur fratri, qui in propria voluntate neſcit compati niſi ſibi? Ber. de reſ. Dom. ſer. 2.

Fratribus noſtris inter quos vivimus, ipſo jure fraternitatis & ſocietatis humanæ, conſilii ſumus et auxilii debitores. Ber. de advent. Domi. ſer.

have the image of God to behold. *Haſt thou thou ſeen thy Brother?* ſaith *Clemens*, *thou haſt ſeen thy God.* And would any man ſuffer his God to want? Our Saviour preſſeth us to compaſſion with this argument, *In as much as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.* Brethren we are then in Chriſt, and Chriſt accounts what pity we ſhew to others, to be ſhewed to himſelf. And what ſtronger incouragement can any man have to commiſeration?

Εἶδες τὸν ἀδελφόν σου; εἶδες τὸν θεόν σου. *Clem. Alex. Str. l. 1.*

Mat. 25. 40.

Uſe 6.

Sixtly, we muſt ſeek for the glory of our family, and for the proſperous eſtate of the Church of God, becauſe we are Brethren. This was *Davids* affection to *Sion*, *For my brethren and companions ſake, I will now ſay, Peace be within thee.* By this means the houſe of *Auſtria* grew to their greatneſſe. They did all with joynt forces ſeek to maintain the glory of their houſe. So muſt we. The Magiſtrate muſt remember that his ſubjects are his Brethren, and may be right dear and precious in the ſight of God; and ſo muſt guide them in a pleaſing and cheerfull faſhion. The Miniſters muſt not be flatterers of great men to ſooth them in their op-

Pſal. 122. 8.

preſſing of meaner perſons: but ſtudious of Gods glory, and ſeek for the publick benefit of the Church. The people muſt be obedient to the Magiſtrate, as to one of their own race ſet up by God for the raiſing of the whole houſe. They muſt alſo be perſwaded by the Miniſter, as by an elder Brother appointed by the Lord, for the inſtruction of the whole houſhold. They that throw ſtones in at the windowes ſtrike at the maſter of the family. They that oppoſe ſuperiours Eccleſiaſticall or Politicall, ſtrike at God himſelf, who hath committed their authority to them. They ſeek not the good of the family, but the ruine of it, while they goe about to disjoynt it.

Uſe 7. Seventhly, falſe Brethren come here to be arraigned, who ſeek for the title of Brethren, but carry not themſelves like to Brethren. Some there are that are falſe to their Father, as the Papiſts, who boaſt of the Church and triumph in their Mothers title, but are idolatrous, and diſhonour their Father. Others are falſe to their Mother, as they of the Separation, who boaſt of God their Father, but caſt the foulеſt aſper-

aſperſions they can upon the Church their Mother, wherein they were begotten to God, even themſelves being Judges: yet ſince they have forſaken and reviled her. Others are falſe to their Brethren, as Hypocrites, who beare a great ſhew of zeal to God, and love to the Church, but ſeek underhand to pull down the forwardeſt of their brethren. Such were the Phariſees, who ſeemed zealous to the people: but ſought underhand to pull down Chriſt and his Apoſtles. St. *Paul* concludes with theſe as with the moſt perilous of all his perils, I have been *in perils among falſe Brethren.* Such the Church of God hath ever had upon earth, and will have ever till it come in heaven. 2 Cor. 11. 26.

Laſtly, although we muſt love our Brethren according to the fleſh, yet our greateſt affection muſt be reſerved for our ſpirituall Brethren. All *Davids* delight was in *the Saints*: theſe he accounts *the excellent of the earth.* Pſal. 16. 3. This Brotherhood will laſt when the other will decay. Theſe we ſhall finde faithfull upon earth. Theſe we ſhall have for companions in heaven. *Greater and better is that fra-* *Uſe* 8.

Major et melior eſt fraternitas Chriſti, quam ſanguinis. Sanguinis enim fraternitas, ſimilitudinem tantummodo corporis refert: Chriſti autem fraternitas unanimitatem cordis animæq; demonſtrat. Illa interdum ſibi mimica eſt, Chriſti autem fraternitas ſine intermiſſione pacifica eſt. Illa inter ſe communia cum æmulatione dividit: hæc etiam cum gratulatione communicat. Illa in conſortio ſæpe deſpicit germanos: hæc aſſumit frequenter alienum. Aug. de verb. Apoſt. ſer. 25.

ternity, ſaith *Auſtin*, *which we have in Chriſt, then that which we have in bloud. The latter carries only ſome bodily reſemblance: the former ſhews forth conſent of heart and minde. The latter ſometime is at enmity with it ſelfe: but the former is peaceable without intermiſſion. The latter divides things that are common to them with emulation: the former communicates with gratulation. The latter often deſpiſeth brethren, and refuſeth their ſociety: the former often admits the ſtanger.* To conclude the point. Brethren in religion are to be preferred before Brethren in bloud, kindred in ſpirit, before kindred in fleſh. A laſting conſanguinity is to be prized above a vaniſhing: an eternall affinity far above a temporary.

Thus have I done with St. *Pauls* compellation: And now I come to St. *Pauls* application. Wherein I obſerve

Two things; { 1. *Pauls* exhortation. 2. Gods vocation.

St. *Pauls* exhortation is contained in theſe words, *For look upon your calling.* Where-

Wherein our eyes muſt firſt be caſt upon the coherence; Gods fooliſhneſſe is wiſer then men; for men chuſe the greateſt, but God chuſeth the meaneſt. Where we may ſee plainly that

Gods wayes are contrary to our wayes.

So much the Lord teacheth us by his Prophet, *For my thoughts are not your thoughts, neither are your wayes my wayes, ſaith the Lord. For as the heavens are higher then the earth, ſo are my wayes higher then your wayes, and my thoughts then your thoughts.* This the Lord made good in the choiſe of *David* before all his elder brethren, contrary to the expectation of *Samuel* himſelf, whoſe errour in preferring *Eliab*, God corrects, and tels him, *The Lord ſeeth not as man ſeeth; for man looketh on the outward appearance, but the Lord looketh on the heart.* The Apoſtles ſome of them were poor fiſhermen, and followed Chriſt, looking at no further end, but the ſalvation of their own ſouls: But Gods wayes are above theirs. He hath a further reach then they could aime at: an higher ſtrain then they could aſpire unto. His purpoſe is to make

Iſa. 55. 8, 9.

1 Sam. 16. 7.

Joh. 1. 40, 41. Mat. 4. 19. make mean fiſhermen great Apoſtles: and thoſe that would have been fully ſatisfyed with the ſalvation of their own ſouls, to be the means to ſave many thouſand more. Thus are they made the pillars of the Church, and the fillers of heaven, who before were aboundantly ſatisfyed if they might but fill their nets with fiſh, and their ſouls with grace. This one example were ſufficient to make every one of us to cry out with St. *Paul*, *O the* Rom. 11. 13. *depth of the riches, both of the wiſdome and knowledge of God! how unſearcheable are his judgments and his wayes paſt finding out!* Gods wiſdome doth infinitely exceed ours. There is a greater diſproportion between them, then between a fountain that never dryes up, and a ſtanding pool whoſe waters are dryed up by the heat of Summer, and fail when there is moſt need of them. The wiſeſt men have need of the counſailes of others, and therefore Kings have their privy Councels. One mans head, though it were *Solomons* could not reach to all occurrents of State: If it could, yet muſt it have much time to plot and to conſider which is the beſt way to bring things to paſſe.

paſſe. Angels themſelves doubtleſſe accompliſh not Gods will without ſome kinde of meditations. But Gods wiſdome goes beyond Men and Angels. He needs no counſaile of others to direct him, nor no meditations of his own to fiſh one thing out of another. His wiſdome is alwayes ready. Nothing can happen ſo difficult, but he knows what to do without counſail or ſtudy. For he knew before what would be done, and had determined what he would bring out of it. Look now upon a wiſe man, and ſee what difference is between his wayes, and the wayes of a fool: He turnes and winds the fool which way he pleaſe. He overrules him in his own actions. What the fool intends for his own credit, he turnes to his diſcredit. Yet he knows not certainly what the fool intends. Only out of his wiſdome he gueſſeth by words and geſtures. No marvell then if God who knows all our purpoſes before we know them our ſelves, can turn our actions to other ends then we entend, nay to contrary ones. For as his wiſdome and ours, ſo his wayes and ours have an infinite diſproportion

tion, and are further diſtant then the higheſt heaven from the center of the earth. Gods power alſo goes far beyond ours. Men may be potent: God is omnipotent. Their power is but weakneſſe compared unto his. God doth what he will: Men do what they can. When they have done what they can, God goes on with the work. He begins where they end, and turnes all to a new end which they never dreamed of. He ſubverteth the wayes of men by his power when he pleaſe: but all the world cannot hinder him in his purpoſes. The greateſt power that men have, is but a rivulet let out of the Ocean of Gods omnipotency. How often hath he clean altered the courſe of things? How often hath he croſſed the undaunted expectations of the proudeſt of the ſons of men? He hath ſent deliverance when naturall reaſon hath ſet nothing but deſtruction before mens eyes. He hath defeated proud Tyrants, who in their own hopes and hearts have undoubtedly eaten up, and ſwallowed down his people like bread. Thus doth God as it were play with the great affaires of the world. He brings light out of darke-

darkneſſe; darkneſſe out of light. He raiſeth ſuch as think themſelves ruined, and ruins them that think themſelves firmly rooted. Our ends are reeds: he ſhakes them when he pleaſe. His ends are cedars: we cannot reach to the top, nor dive to the bottome of them. His power and wiſdome do conſpire to ſhew ſtrong men their weakneſs, and wiſe men their folly by chocking their actions in the blade. Gods wayes differ from ours, becauſe they are ſecret, and unknown unto us. He gives his Commandements to men, but reveals not his ends and purpoſes to them. His revealed will we have in his word to direct us; his ſecret purpoſe concerning the event of all things he locks up in heaven, and keeps the key himſelf. Men that uſe the counſaile of others, are often diſappointed of their ends, becauſe their plots are revealed by them whoſe heads they were forced to make uſe of. But no man knows Gods ends, that he may reveal them. He knows ours, and can diſappoint them. We know not his, and therefore muſt ſubmit unto them: for we cannot (if we would) prevent them. A Mine may be

be prevented by a Countermine, if it be known or ſuſpected. Otherwiſe no man knows how to work underground to diſappoint it. Gods works are like Mines. No man knows where he works, what he intends, nor how to croſſe it. Yet he knows how to countermine the ſecreteſt of our actions, becauſe all things are open to him.

To conclude, the event in all Gods actions, anſwers to the intent. He never was, nor can be diſappointed. It is far otherwiſe with us. Other things ariſe out of our actions then we intended. Many evill things and croſſes happen which we could not prevent: many good things betide us which we could not expect, becauſe the ſucceſſe of our actions is unknown unto us. We judge of the ſucceſſe of our courſes by likelihoods, God only knows certainly what will be the event. We deal altogether by gueſſes, God proceeds out of a certain preſcience. No wonder then if his wayes be contrary to ours, and his counſailes do exceed ours, to the diſappointing of our hopes, and the curing of our fears. This have I preſſed

the

the more, becauſe in the greateſt occaſions of our life it is very uſefull. Many things happen to us beſides our expectation, not out of any worldly reaſon, but out of Gods overruling hand, who aimes at deeper ends.

First, from hence then we learn a leſſon of patience. When our actions are croſſed, and evill happens to us where we expected good, we muſt look up to God, and acknowledge that his ends have gone beyond ours. It is for ſuch as doubt of, or deny Gods providence, to fret when their hopes are fruſtrated, who think they are croſſed by their enemies or by ſome chance. But we that know Gods wayes to be contrary to ours, muſt not be found reſiſters of God. *Gamaliel* wiſely adviſes the Phariſees, when they were troubled to ſee that religion grow which they would fain have ſuppreſſed, to reſt quiet, *For*, ſaith he, *if it be of God, ye cannot overthrow it, leſt happly ye be found even to fight againſt God.* A hard leſſon it is for men to reſt ſatisfyed when their ends are croſſed. *Achitophel* forſakes *David*, and cleaves to *Abſolom*, that he may be the

Uſe 1.

Act. 5. 39.

Oracle

Oracle of *Iſrael*, and King and State guided by him. When he ſees his counſail neglected, and *Huſhai*'s followed, all his wiſdome cannot ſatis-
2 Sam. 17. 23. fie him, *He puts his houſhold in order, and hangs himſelf.* *Cato* the embleme of morality, yet had ſo proud an heart, that when he ſaw his ends croſſed, and himſelf likely to become ſubject to *Ceſar*, he kils himſelf. They that aime moſt at their own ends, leave no ſtone unrowled, that may help to accompliſh them. But God ſets himſelf againſt them, and puls down their ends to ſet up his. They never look up to ſee who croſſeth them, but in a paſſionate diſcontent turne *Achitophels*, and for want of other, prove their own executioners. Religion teacheth us to attribute all to Gods providence. It ſhews that his purpoſes often differ infinitely from ours. It perſwades us that his drifts muſt ſtand, and therefore ours cannot. Upon theſe ſure grounds it brings us to patience in the greateſt croſſes. We breed children for comfort, and they prove croſſes. We trade for profit, and our trading undoes us. This is marvailous in our eyes, yet we bear it patiently, becauſe it is the Lords doing. Secondly,

Secondly, from hence we learn a leſſon of temperance and watchfulneſſe. The world comes upon men ſometimes before they be aware. Inheritances, Merchandiſe and Treaſure, fals upon us unlookt for, and ſometimes when we are aſleep. This we muſt acknowledge to be Gods work, whoſe power goes beyond ours: who wakes for us when we ſleep. But to what end God doth it, that paſſeth our capacity. Some men are ſuddainly exalted, that they may have the greater fall. Thus God profeſſeth that he dealt with *Pharaoh*, *And in very deed for this cauſe have I raiſed thee up, for to ſhew in thee my power, and that my name may be declared throughout all the earth.* The higheſt Towers have the greateſt fals. Low ſhrubs outſtand the fury of the winds, when tall and aged Okes are tumbled down. Gods hand lights heavy upon the greateſt oftentimes, when the meaneſt eſcape. Great ones act a part in the Tragedy of Gods anger, when mean men are but ſpectatours. Mighty ones fall with their own weight. Gods lightnings light upon the hardeſt things, and paſſe by the ſofter. *David* in the height of

Uſe 2.

Exod. 9. 16.

Pſal. 30. 6,7. his proſperity, upon Gods turning away his face, is troubled. He that lifts up, can pull down. God keeps the reins of our proſperity in his own hand; he lets them out, and puls them in at his own pleaſure. If therefore unexpected proſperity fall upon us, let us be ſober and temperate in the uſe of all worldly comforts, leſt God do but fatten us like the Oxe to deſtruction, and make us an high example of his mercy, that he may make us a deep preſident of his power and juſtice.

Thus have I done with the coherence, and come to faſten my meditations upon the matter obſervable.

It is not their riches, nor their wiſdome, nor any thing in themſelves that the Apoſtle bids them look upon, but their calling.

Gods calling of his ſervants is worth obſerving and looking into.

It is reckoned by the Apoſtle as a ſpeciall priviledge even in *Rome*, and greater then the freedome of the City,

Rom. 1. 6. *Among whom*, ſaith he, *ye e alſo are the called of Jeſus Chriſt.* It is St. *Pauls* wiſh, that

that God would give to the *Epheſians* the Spirit of wiſdome, and enlighten the eyes of their underſtanding, that they might know *what is the hope of* Eph. 1. 18. *his calling, and what the riches of the glory of his inheritance in the Saints.* Worth inſpection is this heavenly calling, were it but for Gods ſake, who is the caller. His works contain far more within them, then the outſide promiſes. Nutſhels are but trifles, yet the kernels give contentment to the eater. Oiſterſhels are caſt to the dunghill, yet the fiſh is meat for curious palats. Many men have but little-promiſing countenances, that have deep-reaching underſtandings. The ceremonies of the Law are but trifles to look upon, yet were there deep myſteries contained under them. Men judge of works not ſo much by the outſide, as by the fame of the workman. Books are often ſold upon the Authors credit. Gods works are of ſuch a value, as whatſoever they promiſe at firſt ſight, we are ſure much good matter is to be obſerved in them, and from them. Now we are not called by any mortall Prince, but by the immortall God, whoſe ends are often far different from mortall mens.

Our calling is the more conſiderable becauſe of our former miſery, out of which Gods calling delivers us. So *Davids* preferment was the greater when he was made a King, becauſe he was taken *from following the Ewes with young.* *Jacobs* two bands were the greater riches, becauſe *with his ſtaffe* only he went over *Jordan.* The mercy of the caller is the greater, becauſe of the miſery the called did endure before. Our condition was obſcure before; now it is famous. It was ſervil before; now it is free. It was full of impiety formerly; but now God hath planted piety in us. It was loaden with impiety at firſt; yet now our hearts are ſet upon equity and righteouſneſſe. This promotion of ours cals for the more inſpection, becauſe of the high honour and great riches we are called unto. What greater honour then to be Gods children? What greater riches then the inheritance of the kingdome of heaven? *Walke worthy of God who hath called you unto his kingdom and glory.* Great diſproportion there is betwixt darkneſſe and light, *Ye were ſometimes darkneſſe, but now are ye light in the Lord.* No leſſe difference betweene life

Pſal. 78. 70, 71, 72.

Gen. 32. 10.

1 Theſſ. 2. 12.

Eph. 5. 8.

liſe and death, Yet *we know that we have paſſed from death to life.* Every man is willing to underſtand his own honours. And we count them but bad husbands that dive not into their own Eſtates, and are ignorant of their own Poſſeſſions. Look then how far ſpirituall honours and treaſures goe beyond temporall, the ſoul beyond the body, immortall poſſeſſions beyond mortall; ſo much the more reaſon have we to pry carefully into our vocation, and all the circumſtances of it, and dependences upon it. Laſtly, conſider we the way which God cals us by, and that is his word. Great is the power of Gods word, and worthy to be lookt into. By it God made the world, and all the creatures in it. By it he brought all things out of nothing. By it he brought light out of darkneſſe. Yet hath Gods word a very different operation in calling of ſinners. The ſame Sermon reclaimes one, and offends another. One man obeyes it, and another reſiſts. This diverſity of operation proceeds not out of the diverſity of the ſoil, for we are all naturally corrupted. But it comes from the aſſiſtance of Gods Spirit joyned 1 Joh. 3. 14.

to the Preaching of the Word, or reſtrained from it. And are not all theſe things worthy of admiration?

Vſe 1. A ſort of ſecure perſons come here to be cenſured, who ſlight Gods choiſe and calling. They never look into the worth nor the price of it. Yet are they wonderfull curious in obſervation of earthly things. They fully underſtand what belongs to their inheritances. There is no corner of their offices unſearched. If new honours be beſtowed upon them, they know quickly how to take ſtate upon them. But although God dayly call men by the myſtery of the Word, yet do they never look into the worth of that heavenly calling. Hence it comes to paſſe that this ſpirituall honour is ſlighted. This is the cauſe why the means of ſalvation is neglected; becauſe men never look into the worth of our vocation. Yet in the mean while worldly ſtudies are embraced: all means of gain and new projects, are attended. Yea ſuch as often end in loſſe, are embraced in hope of gaine, becauſe men curieuſly pry into every hole where worldly profit may hide her

her ſelf, but neglect to take to peeces and view the ſeverall parts of our divine vocation.

Yet let their careleſneſſe make us the more carefull. Let their negligence make us the more diligent in ſearching the myſteries of our calling. Let us looke into all the parts of it. This is the way to make us thankfull to God that hath called us. This is the way to make us profitable to men that are not yet called. Let us when we look up to God that cals us, remember his greatneſſe. Let us when we look downward to the miſery out of which he hath called us, remember the depth of it. Let us when we look forward to the honour unto which he hath called us, ponder upon the height of it. Let us when we look backward upon the means whereby he hath called us, conſider the ineffectualneſſe of them upon others. So ſhall we finde the totall ſum to be this, That the higheſt God hath called us out of the loweſt degree of miſery to the greateſt ſtep of glory out of his own grace and free mercy. *Uſe 2.*

One thing more ere we leave St. *Pauls* exhortation, offers it ſelf to our me-

ditation. He bids them not look upon other mens calling, but their own; *Look upon your calling.* Remember how mean ye were once, and how miſerable, whom God by his calling hath now made ſo high and glorious.

Such as be exalted by God muſt often call to mind their former meanneſſe.

Such a meditation it was that made *David* a King to cry out, *Who am I O Lord God, and what is my houſe, that thou haſt brought me hitherto?* And St. *Paul* a glorious Apoſtle remembers himſelf, and leaves it written for others to read, that he had been *a blaſphemer, a perſecutour, and injurious.* A low meditation for an high Apoſtle, yet very profitable to himſelf, and exemplary to others.

2 Sam. 7. 18.

1 Tim. 1. 13.

Benefits of remembring our low eſtate.

Many and great are the commodities that ariſe to the higheſt of men from ſuch low meditations as theſe.

1. Thankfulneſſe.

Firſt, it breeds thankfulneſſe to God that hath preferd them. As for generall favours that are common to us and others, they do not ſo much affect us, much leſſe make us thankfull to God, as thoſe peculiar mercies which

which are proper to us, and which others have no ſhare in. Thus the remembrance of our own particular baſeneſſe, firſt affects us with joy, and then ſtirs us up to thankfulneſſe towards God.

Secondly, it breeds admiration of Gods providence in us, who *raiſeth up the poor out of the duſt, and lifteth the needy out of the dunghill; that he may ſet him with Princes; even with the Princes of his people.* The changes that are wrought in others, do not commend Gods providence to our cogitations, ſo much as thoſe that are wrought in our ſelves. Gods providence then, which though it work many ſtrange things for others, and it may be more ſtrange then it works for us, is ſlighted and neglected by us, by calling to minde our former lowneſſe is highly wondered at by us and admired. 2. Admiration of Gods providence. Pſal. 113. 7, 8.

Thirdly, it brings forth patience in all adverſities, that can happen unto us. There can nothing happen to ſuch as are exalted from a low to an high eſtate, but the ſame or the like they have had experience of before. If poverty fall upon them, they have been 3. Patience.

been poor before. If want trouble them, they have been in want before. Experience makes a man better able to bear any calamity. Theſe things may be ſtrange to ſuch as never knew what want meant: that were nobly borne and richly provided for, by their parents. But to him that hath been in a Sea of wants and tempeſts of troubles before, though he have had a calme of plenty between, theſe ſecond ſtormes are far more portable then to the other freſhwater Souldiers.

4. Sobriety. Fourthly, it produceth ſobriety in them. They have learned by experience, what it is to want fleſh and food, and apparell, and other comforts; and therefore will not abuſe Gods gifts and bleſſings, leſt God take them away, and reduce them to their former neceſſities.

5. Humility. Fiftly, it makes them humble to remember how low they have been before either in their ſpiritual or temporal condition. They that always have been rich, or great, or civilly good, are eaſily puffed up. But ſuch as have taſted of poverty, or been ſcandalous in their courſes, are more eaſily humbled. Thus *Abraham* humbles himſelf before God by calling to minde his

his beginning, dust and ashes. Whereupon *Basil* of *Seleucia* infers, *There might you have seen an unusuall thing, a tongue made of earth talking of heavenly things. When* Abraham *set it as a preface before his speach, I am dust and ashes, then did he by the acknowledgment of his nature most of all exceed the bounds of nature in worth and dignity. So also* Moses, Abrahams *successour in manners, being made more honourable by his conference with God, cast downe himself as a vile person, saying, I am slow of speach and of a slow tongue. For look, how much he puls down high-mindednesse, so much doth he draw grace unto himselfe: and the power of humility is the measure of encreasing grace.*

Ἦν ἰδεῖν πρᾶγμα παράδοξον γλῶτταν πηλίνην τολμῶσαν οὐράνια φθέγγεσθαι. ὅτε γοῦν τοῖς οἰκείοις ῥήμασιν ὁ Ἀβραὰμ προέπλεξε, τὸ, ἐγὼ εἰμὶ γῆ καὶ σποδὸς, τότε μάλιστα τῇ ἐπιγνώσει τῆς φύσεως ὑπερβαίνει τῇ ἀξίᾳ τὰ μέτρα τῆς φύσεως. οὕτω καὶ Μωϋσῆς ὁ τοῦ Ἀβραὰμ τῶν τρόπων διάδοχος, τῇ πρὸς θεὸν διαλέκτῳ τιμηθεὶς, ἑαυτὸν ἀπηυτέλιζεν, ἰσχνόφωνός εἰμι καὶ βραδύγλωσσος. ὅσῳ γὰρ καταστέλλει τὸ φρόνημα, τοσούτῳ τὴν χάριν ἐφέλκεται· καὶ γίνεται μέτρον αὐξήσεως τῆς ταπεινοφροσύνης ἡ δύναμις. *Basil. Seleuc. Orat.* 28.

How great the benefit is that ariseth out of the remembrance of our former condition, and how great a furtherance it is to true humility, *Augustine* very well understood, and therefore prescribes it as the road-way to exaltation: *Wouldest thou be great?* saith he, *begin at the least. Dost thou intend to build*

Magnus esse vis? a minimo incipe. Cogitas magnam fabricam construere celsitudinis? de fundamento prius cogita humilitatis. De verb. a Dom. ser. 10.

a great frame and an high one? think firſt of the foundation of humility. Now of all thoughts that can come into a mans minde, there is nothing more fit to humble him, then the remembrance of his low eſtate before God exalted him.

6. Charity. Sixtly, it workes in us Charity to thoſe that are in a mean condition. They that have never felt poverty themſelves, know not how to pity others. Such as were never afflicted in minde themſelves, eſteem light of other mens pangs. But they that have been low, know how to commiſerate ſuch as are mean, though they be now advanced.

Uſe 1. The firſt concernes all true Chriſtians in generall: they have been limbs of Satan, now they are members of Chriſt. Think often what ye have been. A Chriſtian muſt have two ſpirituall eyes: one of memory, to look backward to what he hath been; the other of providence, to look forward to what he may be. The former will make him humble; the latter will make him wary. The profit of this looking backward will appear in his prayers, and in his prayſes. In his prayers, for it will force him to call upon

upon God in an humble and lowly manner, and to ſay with the prodigall, *I am no more worthy to be called thy Son.* Luk. 15. 21. In his prayſes it will make him ever to ſlight his own, and to magnifie Gods goodneſſe, ſaying with *Jacob, I am not worthy of the leaſt of all thy mercies and of all the truth which thou haſt ſhewed unto thy ſervant.* Gen. 32. 10. It is a ſpeciall worke of grace, to make a man humble that hath grace. Nature would teach him to be puffed up and to contemne all others, that are beneath him, yea to condemne them for reprobates and naturaliſts; but grace teacheth him to remember what he was of himſelf, and what he is, it tels him, comes of Gods grace. His own meanneſſe then muſt humble him, but Gods goodneſſe muſt not make him proud.

Uſe 2. Secondly, it concernes ſuch Chriſtians in particular as have been raiſed from poverty to great meanes and honour. It cals upon them to be mindfull of their former penury. The dung that yeelds a noyſome ſavour to the noſe, being laid upon the ground, makes it fruitfull: So doth the remembrance of mens former poverty bring forth many good fruits of humility

mility and liberality in them, although it be diſpleaſing to the pride of nature. Meekneſſe and lowlineſſe of heart become Godly men, though they grow great in the world. *A godly man,* ſaith *Auguſtine, becauſe he is meek, is broken by no adverſity: and becauſe he is humble, he is not lifted up by any proſperity of glory.* It is no ſhame for the greateſt in the world to remember that they have been mean. It is profitable to remember it, but very prejudiciall to forget it.

Pius in eo quod mitis eſt, nulla adverſitate frangitur: in eo autem quod humilis eſt, nulla proſperitate, vel gloria elevatur. Aug. ad frat. in eremo. ſer. 16.

Uſe 3. Thirdly, let not ſuch as are oblivious, be offended if Gods miniſters put them in minde ſometimes of their low and forgotten condition. St. *Paul* puts the *Corinthians* in mind of what they had been, after they were waſhed. Having ſpoken before of Theeves, and Covetous and Drunkards, and the like, he addeth, *And ſuch were ſome of you.* The *Coloſſians* he admoniſheth more largely, *For theſe things ſake cometh the wrath of God on the children of diſobedience, in the which ye alſo walked ſometime, when ye lived in them.* But moſt largely of all he rubs up the memory of the *Epheſians*; *Remember that ye being in times paſſed Gentiles in the fleſh, who are called uncircumciſion by*

1 Cor. 6. 11.

Col. 3. 6, 7.

Eph. 2. 11, 12.

that

that which is called circumciſion in the fleſh made by hands, That at that time ye were without Chriſt, being aliens from the Commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world. And have not we as much need to be put in mind of it as they? Let us then hear and bear it with patience.

Thus much for St. *Pauls* exhortation.

Now followes Gods vocation. In which we are to note:

1. The perſons called or choſen.

2. The impulſive cauſe.

The perſons are deſcribed two wayes.

Firſt, Negatively.

Secondly, Affirmatively.

Negatively in theſe words, *How that not many wiſe men after the fleſh, not many mighty, not many noble are called.* In which words obſerve,

1. The condition excluded.

2. The limitation.

For the condition of men that are excluded, they are called wiſe according to the fleſh, mighty and noble.

The

The naturall good things of ſoul, body and eſtate prove more often impediments to ſalvation, then furtherances.

Rich men are often the greateſt enemies of Religion and religious perſons. This St. *James* acquaints us withall, Jam. 2. 6, 7. *Do not rich men oppoſe you, and draw you before the judgment-ſeates? Do not they blaſpheme that worthy name by the which ye are called?* The rich Citizens of *Jeruſalem*, the wiſe Scribes, the chief Prieſts the noble King *Herod*, all oppoſe themſelves againſt our bleſſed Saviour. So Mat. 2. 3. we are taught by the Evangeliſt, *When* Herod *the King had heard theſe things, he was troubled and all* Jeruſalem *with him.* And in the verſe following he imployes the chief Prieſts and Scribes to find out the Meſſias that he may deſtroy him. So far were they from ſeeking ſalvation from him. This point that it may ſink the deeper, we will take it to pieces, and ſhew what impediments to ſalvation

Are { 1. Naturall wiſdome,
2. Riches and Greatneſſe,
3. Nobility and honour

Firſt

Firſt for knowledge and naturall wiſdome. It puffes up thoſe that have it. It is like boyles and ſwellings that grow upon the body, which make the bulk of the body the greater, but yeeld no benefit to the body at all. Thus knowledge often puffes up the mind, but doth not edifie it. And thus *Ambroſe* gloſſeth upon the text, they are called wiſe according to the fleſh, becauſe *they are rather puffed up with the wiſdome of the world, then truly learned.* Now what little acquaintance God hath with theſe wiſe and proud perſons our Saviour teacheth us, *Thou haſt hid theſe things from the wiſe and prudent.* And that made *Auguſtine* to cry out, *Behold, the very idiots ſnatch the kingdome of heaven, while we wiſe men are overwhelmed in hell fire.* Neither doth knowledge make men proud only, but alſo curious. That excellent naturall capacity that God hath given them to enquire after neceſſary things, they uſe it to dive into unneceſſary queſtions. The grounds of Religion they deſpiſe, as common things fit for vulgar capacities, and table-talke for ſhallow brains. Curious things they pry into, and ſuch as neither God hath revealed, nor man can comprehend.

1 Cor. 8. 1.

Mundi rationibus inflati magis quam eruditi ſunt. Ambroſe on the text.

Mat. 11. 25.

Auſtin ſaid thus in a Sermon, *Ecce ipſi idiotæ rapiunt cœlum, ubi nos ſapientes in inferno mergimur.*

Pierce Plowm. viſion. Paſſ. 10.

prehend. Thus while they ſpend their choiſeſt thoughts, and chiefeſt times about needleſſe niceties, like the men
Gen. 19. 11. of *Sodome* while they ſeek the door, they loſe their eyes. While they ſeek to be wiſer then others, they loſe the felicity that meaner wits through
1 Sam. 6. 19. Gods grace attain unto. And as the men of *Bethſhemeſh* pry into the Arke, and loſe their lives: ſo do theſe curious Maſters dive into quiddities, while they loſe their ſouls. Hence it is that none of theſe want their rare inventions, which they magnifie themſelves, while other men laugh at them, as idle crotchets. They do te upon thoſe opinions that meaner men upon better grounds explode, and like *Lucifer* ſink down into hell, while their thoughts mount up above heaven. By theſe means knowledge becomes the bane of many great Clerks, while ſimple men attain eternal happineſſe.

Diſcommodities of Riches. Secondly, Riches and greatneſſe prove the ruine of many.

1. Pride, 1. Becauſe they lift up the ſoul. He that wants nothing, knows not what need he hath of God or Man. Now as the ſenſe of want humbles the ſoul; ſo the contrary exalts and lifts it up.

The

The great man and rich, hath for his coyne the uſe and command of the beſt of Gods creatures for food and apparell, and other neceſſary uſes. Yea men like himſelf, and choiſe ones too, are fain to attend upon him. This lifts up his heart within him, and ſo hinders him from the care of ſaving his poor and miſerable ſoul. The Heathen man could ſay, that our minds ebbe and flow with our means, and we grow higher or lower in our own conceits, as riches offer themſelves more or leſſe unto us. *Salvian* counts pride the rich-mans inheritance, as if poor men that were proud did him open wrong. *To ſay nothing*, quoth he, *of pride and ſwelling, wich is the rich mans peculiar kingdome, ſo that perhaps they would imagine that they had loſt ſome part of their own right, if any man elſe ſhould challenge any part thereof from them.* So hard a thing is it for a rich man to be humble, and much harder for a proud man, between whom and his Creator there is ſuch an antipathy, to come to the Kingdome of heaven.

Omnibus nobis ut res dant ſeſe, ita magni atq; humiles ſumus. Ter. Hec.

Taceatur ſuperbia et tumor, tam peculiare hoc divitum regnum eſt, ut aliquid forſitan de iure ſuo ſe putent perdere, ſi hinc ſibi alius quicquam voluerit venditare. Salv. de gub. Dei. lib. 7.

2. Becauſe riches delight the ſoul, and afford many pleaſures to it, which poor men cannot reach. And the ſoul

2. Delight.

when it is delighted, growes ſecure, like *Peter* upon the mount, concluding,
Mat. 17. 4. Maſter it is good to be here. Thus riches ſteal away the hearts of men from Religion. It is an hard thing for a man to paſſe from delights on earth to delights in heaven.

3. Trouble. 3. Becauſe they fill the ſoul with cares, fears and griefs. The rich man vexeth himſelf with his own proſperities. He is more dejected oftentimes with fear of loſſe, then comforted with poſſeſſion of plentifull means. They are like paſſengers in a ſhip in the midſt of a ſtorm; when the wind blows ſtiffe upon them, they are hardly able to keep the hatches: So do fears and cares blow ſo ſtiffely on the ſoul, that every moment it is in danger of periſhing. Every morning affords new cares. What ſhall I do with my mo-
Luk. 12. 17. ney? My barns are too little for my corne? Shall I turn Merchant? Every wind will make my heart ake. Pirates will get in a moment what I have laboured for many a year. Shall I buy Lands? I may ſpend half the price of the purchaſe in trying the title. Shall I put my money to uſe? Beſides the unquietneſſe my own conſcience may afford

afford me, and the ſcandall of the Church, I may loſe my principall while I ſtudy the Table of Intereſt. Theſe are the rich mans cares and fears.

The rich mans labour (ſaith Bernard) is in plotting inwardly, while the poor man ſweats in labouring outwardly. One ſweats in body, the other in minde. One toyles to get to ſupply his wants, the other toyles and cares to diſpoſe of his goods to the beſt advantage. Theſe cares keep the rich man from caring for heaven. The farme, the oxen muſt not be neglected, though the ſoul be famiſhed and deprived of her part of the heavenly banquet. Theſe are the thornes in the parable, that choak the good ſeed and make it unfruitfull. Whereupon *Ludolphus* elegantly, *Riches are thornes, becauſe as thornes with their prickles, tear the body, and wound it, and make it bloudy and filthy in the eyes of men: ſo riches with their cares wound the ſoul, and make it filthy in the ſight of God.* Yet many count it a pleaſure to be under theſe thornes, and as ſoon as they begin to think of ſpirituall affaires, by and by thruſt themſelves into worldly cares *miſeram coram oculis Dei faciunt.* Ludolph. de vita Chriſt. Part. 1. c. 64.

Sudat pauper in opere foris, ſed numquid minus anxie dives intus in ipſa ſua cogitatione laborat? Bern. de obed. pat. et. ſap.

Luk. 14. 18, 19.

Mat. 13. 22.

Divitiæ ſpinæ ſunt, quia ſicut ſpinæ ſuis punctionibus corpus laniant, et cruentant, ac fœdum in oculis hominum reddunt: ſic divitiæ curis ſuis vulnus animæ infligunt, et miſeram coram oculis Dei faciunt. Ludolph. de vita Chriſt. Part. 1. c. 64.

again. So great impediments are worldly riches to heavenly happineſſe.

4. Neglect. 4. Riches make men neglect and ſlight the meanes of ſalvation. What cares he for prayer, or for hearing Gods word, that hath his God in his purſe? What care takes he for his ſoul, that hath his body ſo pampered that he knows not what belongs to inward or outward neceſſities? Or if ſome ſlight thought of another world run through his mind, yet it paſſeth away like a travailer. So many accounts are to be taken, ſo many reckonings to be caſt up, ſo many ſervants to be lookt after, ſo many buſineſſes to be ordered, that the Preacher may ſpeak to poor ſolkes, that have little elſe to do: they are otherwiſe imployed. *As the ſheep rubbing againſt the thornes, leaves alwayes ſome of his wooll behind: ſo he that attends upon worldly cares, loſeth many ſpirituall comforts.* Thus grow men rich in ſtate by trading in the world, and poor in ſoul by neglecting to drive a more profitable trade, which tends to a better world.

Sicut ovis converſans inter ſpinas ſemper ibi de lana dimittit: ſic vacans curis temporalibus et mundo multa bona ſpiritualia amittit. Lud. de vit. Chr. p. 1. c. 64.

5. Wickedneſſe. 5. Riches provoke the heart to many unlawfull things. Without theſe ſin wants her wings: Drunkenneſſe, Gluttony,

tony, Wantonneſſe, Pride, require a ſtocke to maintain them, for vices are more coſtly then virtues. Virtue obſerves a mean, but vice knows none. They do enlarge our skore, and make our reckoning the greater at the day of judgment. Seldome do ſervants run in arrears with their Maſters, but Stewards often. The former is betruſted only with their work; the latter with their goods. So rich men run further into Gods books then poor. Thus ſtrangely do we alter the nature of things, and make goods evills. We know not how to enjoy the comfort of a plentifull eſtate, without overflowing and running into wickedneſſe. *We make*, ſaith *Salvian*, *the ſubſtance of good things to be only matter of vices. By our iniquities we alter the very nature of the things themſelves.* So thoſe things that are good in themſelves prove hurtfull to us, as the ſame Father gravely elſewhere admoniſheth, ſaying, *Theſe things are hinderers, not helpers, burdens they are, not aides. They are called goods, but indeed they prove the cauſes of eternall evills.* Too many may lament this in themſelves, which this good man compaſſionately bewailes in others.

Pierce Plowmans Viſion. Paſſ. 10.

Facimus rem bonorum operum materiam tantum eſſe vitiorum. Mutamus naturas rerum iniquitatibus noſtris. Salv. de gub. Dei. l. 6.

Impedimenta ſunt hæc, non adjumenta, onera, non ſubſidia. Bona appellantur, cum ſint cauſæ malorum æternorum. contra avar. l. 2

The luxury and prodigality of rich men gives too plain an evidence of this truth. So that we may boldly affirme with *Clemens*, *Riches ill adminiſted are the magazine of miſchief*. The heathen man could informe us, that *Riches are even as the minde of him that poſſeſſeth them. To him that knows how to uſe them, they are good: to him that uſeth them amiſſe, they are evill*. And how hard a thing it is to uſe them aright, appears by the dayly abuſe of them, which ariſeth out of naturall corruption, and careleſneſſe. So are we judiciouſly informed by *Leo*, *There compaſſe us about on every ſide dangers of innumerable ſinnes, and we paſſe through the lawfull uſe of things to immoderate exceſſe: for delights and pleaſures creep into us under the title of care of our health: neither can thoſe things ſuffice concupiſcence, that might give nature contentment*. So eaſie a thing is it to paſſe from uſe to abuſe. So hard a thing to moderate the ſailes of our affections, when the winds of riches drive us to the quick-ſands of unlawfull pleaſures.

τὸ δὲ ὅλον ὁ πλοῦτος ἀκ ὀρθῶς κεκτημένοις ἀνθρώπου ἐστὶ κακίας. *Clem Alex. lib. 2. cap. 3.*

Hæc perinde ſunt ut illius animus, qui ea poſſidet. Qui uti ſcit, ei bona: illi qui non utitur recte, mala. Ter. Heaut. Act. 1. Sc. 2.

Circumſtant undiq; pericula innumerabilium delictorum, et per licitos uſus ad immoderatos tranſitur exceſſus, dum per curam ſalutis obrepit delectatio voluntatis, et non ſufficit concupiſcentiæ, quod poteſt ſatis eſſe naturæ. Leo de quadrag. ſer. 11.

6. Wealth

6. Wealth hardens the heart in unlawfull courſes, and keeps it in impenitency. Poor men are with the prodigall child brought home ſometimes by want. Sometimes the ſhame of the world affrights them, becauſe they want means to hide their offences. Sometimes the execution of good laws drives them from evill. But rich men know how to prevent all theſe means of reclaiming. They can for coyne make other men father their Baſtards, and ſtop the wheel of execution, that good laws may not bruiſe them. The threatnings of Gods law that breake poor mens hearts, do but harden rich mens; as the ſun-beams which ſoften the wax do nevertheleſſe make the clay harder. We threaten death, and they live. We threaten poverty, and they are rich. We threaten want, and they abound. Long enough may we threaten ere they amend. If we ſeek by fair means to reclaime them, what care they for promiſed happineſſe, who think they have attained preſent felicity? All theſe things conſidered we muſt needs conclude, that the wealth of the world, however it be in great requeſt here, and of ſpeciall uſe to com- 6. Hardneſſe of heart. Luk. 15.

command ſuch worldly comforts, as time and place afford, yet is it oftentimes a great impediment to the ſerious ſeeking of the kingdome of heaven.

The damage of Honour.

Now for the third member of our diviſion.

Nobility and honours are no little lets and pul-backs in the paths of piety.

Firſt, it layes them open to much flattery. As the Crowes flutter about carrion, where there is hope of food, ſo flatterers prove good trenchermen at great mens tables. The Philoſopher being demanded the reaſon, why great mens ſons learne nothing ſo well as to ride, anſwered, becauſe the horſe would not flatter. If they cannot ride well, they muſt fall. Other things they cannot learn ſo well, becauſe their friends and ſervants flatter them, being either affraid to offend them, or hoping to get by them.

Carneades in Plut. Com. de adulat. et amico diſcern.

Secondly, it makes them lyable to luxury. They do not conceive themſelves ſubject to laws ſo much as other men. Their inbred corruption is the fire. Their wealth is the fuel, that

makes

akes it burn more fiercely. Their at-ndants are the bellowes that blow the e. *Salvian* complaines, that *Noble* ſonages were polluted with ſervile vices. nd that, *Thoſe vices which they puniſhed* their ſervants, themſelves committed as wfull things. *Who is there among them,* ith he, *that keeps his promiſe in marriage? ho is there whoſe houſe ſerves not for a* rumpet to him?

Servilibus vitiis etiam nobiles polluuntur. illa quæ in ſervis peccata puniunt, ipſi quaſi licita committunt. Quotus n. quiſque eſt connubii ſacramentum conſervans? cui non domus ac familia ſua ſcortum ſit? Salv. de gub. Dei. l. 4.

Thirdly, it makes them impatient. hey are greater then other men, and herefore know not how to bear croſſes hat come from God. They conſider what men owe them, but they conſider not what they owe to God. nd much leſſe can they bear rebukes rom men; no not from Gods Mini-ers. Their greatneſſe makes them ſo lind, that they cannot ſee their own rrours, and ſo deaf, that they cannot ear others with patience reveal them, lthough they ſeek not to diſgrace nor deſtroy them, but to amend and ſave heir ſouls. They think that inferi-ours ſhould be ſilent, and ſuffer their ſuperiours quietly to goe to hell, and ſay nothing to the contrary.

Fourthly, honour and greatneſſe often breeds oppreſſion of meaner per-ſons.

ſons. For great men look not upon ſuperiour law of God or Man, no upon a future account, but upon thei preſent power, and the weakneſſe o their neighbours. This we may ſee i warres, in robberies, in covetous per ſons that have power over others how forgetfull they are of law an right, how far they ſtretch their ow power and greatneſſe. Too much ho nour or greatneſſe put upon one man proves often hurtfull to a whole natio as in the body the overflowing of on humour endangers the life it ſelf, an threatens the ruine of the whole. He tha is on the top of an hill, forgets how he came up, and overlooks all the coun trey about him: ſo great men eaſil forget thtir common originall, an trample inferiours under their feet For fear of this *Moſes* enjoynes the fu ture King of *Iſrael*, whoſoever h ſhould be, to write him out a copy of the law, and to read therein day ly', *That his heart be not not lifte up above his brethren.* Great men tha are Covetous or Luxurious, no band of nature can keep them from op preſſion, as *Baſil* of *Seleucia* com ments upon the ſtory of *Herod*, *O the*

Deut. 17. 20.

fine

e fetches, ſaith he, *of Satans fury! He akes the King his executioner upon* John. *e ſaw indeed that* Herod *was a Lord of en, but a ſlave of paſſions. He ſaw the ing a ſervant of intemperance, and a Ruler deed in the ſhew of his power, but over-led by the weakneſſe of his ſoul. Look ell upon the ſleight of the Devill, how he aws him from ſlighter errours to impiety. irſt he makes him a violatour of his Bro-ers bed, that he may from the pit of adul-ry make him venture upon the ſlaughter of ohn the Baptiſt. Now this miſchief in time eing bred up grew into all licentiouſneſſe. He akes his brothers wife his own, while the bro-er lives and looks on, uſing the authority f his royal power for an helper to his intempe-ency, while he couples his lawleſſe purpoſe ith his inbred boldneſſe.*

Ὦ τῆς εὐμηχάνου τοῦ διαβόλου μανίας. δήμιον χειροτονεῖ κατ' ἰωάννου τὸν βασιλεύοντα. εἶδεν ἀνθρώπων μὲν δεσπότην ἡρώδην παθῶν δὲ δοῦλον ὑπάρχοντα. εἶδε τὸν βασιλέα τῆς ἀκολασίας θεράποντα, καὶ τύραννον μὲν τῷ σχήματι τῆς ἀρχῆς, τυραννούμενον δὲ τῷ νοσήματι τῆς ψυχῆς. καὶ μὴν βλέμμα διαβόλου τέχνην πρὸς ἀσέβειαν ἐκ μικροτέρων

ταισμάτων ἐξελκύσασαν, πρῶτον ἀδελφικῆς εὐνῆς τοιχωρόχον πέδειξεν, ἵνα αὐτὸ τῶν τῆς μοιχείας σκαμμάτων ἐπὶ τὸν τοῦ βαπτιστοῦ νόνον γυμνώσῃ. τῷ χρόνῳ δὲ τὸ παθος τρεφόμενον εἰς παῤῥησίαν ὐξάνετο. ζῶντος οὖν τοῦ ἀδελφοῦ τὴν γαμετὴν σφετερίζεται υμπράκτορι τῆς ἀκολασίας τῇ βασιλείᾳ χρησάμενος, ἐννόμῳ τόλμῃ παράνομον συμπλέκων προαίρεσιν. *Baſ. Seleuc. in Hero-iaden.*

This hurt doth honour and great-neſſe often bring to a man: it makes his skore of oppreſſion to be much the longer. *For honours*, ſaith *Ludolphus*, *are*

as

Honores n. ſunt quaſi quædam ligna ad augmentandum ignem in futura pœna. Lud. de vit. Chr. p. 1. c. 68. f. 5.

as certain logges which increaſe the fire in the torments of hell. So that although wit, honour, and riches be Gods good gifts, and might be ſo uſed that they might further our ſalvation, yet ſuch is the ſtrength of corruption within us, that they prove great impediments to grace, and often ſhut up the gates of heaven againſt us, and increaſe our otherwiſe deſerved condemnation.

To bring home all that hath been ſpoken in this point. I muſt divide the ſonnes of men into ſeverall ſtations, as God hath divided them in their means: I may ranke them all in the three degrees of Compariſon. In the Poſitive, I may put the poor: in the Comparative, the mean ſort of men: in the Superlative, the rich. Some leſſons of profit I may hence read to them all, and as the order of the diviſion requireth, I will begin with the poor, becauſe as they have leaſt, ſo I have leaſt to ſay to them.

The mouths of the poor are ever open againſt the rich. The conſideration of their own wants, and comparing them with the aboundance of other men makes them foul-mouthed, becauſe they want grace as well as money.

Let

Let theſe envious complaints ceaſe. What if rich men have the wind always proſperous? yet have they it ſo violent withall, that it oftner overturnes them in the ſea, then brings them ſafe into the haven. Envy them not then, but labour to be richer in grace then they are in wealth. So mayeſt thou be happyer. *Lazarus* envied not the rich man, for he was happyer himſelf. *He was houſe-leſſe, ſaith Fulgentius, but not Lord-leſſe: without apparell, not without faith: he wanted food, but wanted not Chriſt to feed upon: he was expoſed to the dogs while he lived, but received for a companion of Angels when he dyed.* Conſider well their troubles and dangers with their riches, and the happineſſe that thou mayeſt have without them, and then, *Fret not thy ſelf becauſe of evill doers, neither be thou envious againſt the workers of iniquity. For they ſhall ſoon be cut down like the graſſe, and wither as the green herbe.* But do thou *truſt in the Lord, and do good: ſo ſhalt thou dwell in the Land, and verily thou ſhalt be fed. Delight thy ſelf alſo in the Lord, and he ſhall give thee the deſires of thine heart.*

Sine domo, non ſine Domino: ſine veſte, non ſine fide: ſine cibo, non ſine Chriſto: canibus expoſitus, ſed Angelorum ſocius. Fulg. Ep. 2.

Pſ. 37. 1, 2, 3, 4.

Secondly, as poor mens thoughts are often envious, ſo their deſires are for the

the moſt part boundleſſe. They think none happy but richmen and great men: and the more rich, the more happy. This conceit makes them ſwallow an ocean of riches in their wiſhes. Let them learn for time to come to moderate their deſires of thoſe things that may prove great impediments to the ſaving of their ſouls. Let them pray with *Agur* the ſon of *Jakeh*, *Give me neither poverty nor riches, feed me with food convenient for me; leſt I be full and deny thee, and ſay, Who is the Lord? or leſt I be poor and ſteal, and take the name of my God in vain.*

Prov. 30. 8, 9.

Now for men of middle condition that are neither ſo rich as to give much, nor ſo poor as to aske, but have a convenient portion to bring them through the world; Here is for them:

1. A leſſon of Thankfulneſſe to God, who hath placed them in the ſafeſt condition in the world. Let them look down upon poorer men, and behold the manifold wants which thoſe poor ſouls and pined bodies dayly do indure: They want apparell and fire in the Winter, meat and drink in the Summer, houſes to dwell in, beds to lie on, and what not? All which men of middle

middle rank enjoy. Then let them look upward, and number, if they can, the manifold cares that attend upon rich men in the world. They are affraid of all men, friends and foes, acquaintance and ſtrangers, yea of wives and children, leſt they ſhould embeazle their eſtate, or diminiſh their treaſures. Their loſſes fetch more tears from their eyes, then their wealth brings ſmiles into their faces. All which fears and griefes men of middle condition are free from and exempted. Then let them lift up their heart with their hands unto God that hath freed them from the rich mans cares and fears on earth, and from his ſighs and grones in hell: And yet hath exempted them from *Lazarus* tears on earth, and will give them of his joyes in heaven, if they ſerve him faithfully in their generations. Let them not henceforth praiſe the rich mans plenty: let them rather extoll their own ſecurity. Luk. 16.

2. Let them reſt contented and abundantly ſatisfyed with their own condition. As they have not the tide of the world flowing in abundantly upon them, ſo they have not the winds of penury blowing ſtiffely againſt them.

Their journey requires more labour in rowing, yet they paſſe with leſſe danger. While poor men are bewailing their wants to ſuch as are images rather then men, that know not how to pity them; and rich men are numbring their Cattell, viewing their Lands, telling their Coyne: they may with quietneſſe worke in their ſhops, or ſtudy in their cloſets, and often between while commend themſelves and their labours to Gods benediction. There is no happyer ſtate on earth for them to envy. If they will aſpire, let them in their meditations mount up into heaven, where they may injoy felicity with eternity.

The greateſt part of my perſwaſions are yet to come, for I have yet to do with the greateſt men. What Rhetorick ſhall I uſe to perſwade theſe men? Shall I tell them that Bees have ſtings as well as honey? That riches have diſcommodities as well as commodities? How carefull and cautelous had they need to be in the uſe of them, that they may not exclude them from greater riches? Shall I tell them that 2 King. 9. 34. *Jezabel* was the daughter of a King, yet was ſhe devoured with dogs? Shall

I

I ſhew them the wiſdome of *Achitophel*, that could not keep him from hanging himſelf? Shall I ſet before them the rich man, *Luk.* 16. in his gorgeous apparell and dainty fare, and then bring him in groning and lamenting in hell torments? Their worldly cares dead heavenly affections within them. The common tenet is, that while the heavens move, the earth ſtands ſtill. *Copernicus* made the earth to move, and the heavens to ſtand ſtill. But never any man made both moveable. Rich men are often of *Copernicus* ſect: the earths motion in them, makes heavenly affections unmoveable. The heathen men, as *Fulgentius* notes, called the Peacock *Juno's* bird who was eſteemed the Goddeſſe of riches, *becauſe as the Peacocke while he ſtretcheth out his tail to ſhew the ſtars of it, adornes his fore part, but ſhewes the deformity of his naked back-parts*: So do rich men while they ſet out their bravery, lay open their infirmities. The wiſer ſort of men among the heathen were ſo well acquainted with this, that ſome of them refuſed great treaſures offered; as *Phocion*, who refuſed the talents offered him by *Alexanders* Embaſſadours as a preſent from their Maſter. And when

2 Sam. 17. 23.

Junonis in tutelam ponunt pavum, quod omnis vitæ potentia petax in aſpectum ſui ſemper quærat ornatus; ſicut pavus ſtellarum caudæ curvamen concavans anterius faciem ornat, poſteriora q; turpiter nudat. Fulg. Myth. l. 2. Fab. de Jun.

they preſſed him to receive them, telling him that their Maſter ſent them to him, becauſe he conceived him to be a worthy man, he anſwered, *If he thinke ſo of me, let him ſuffer me both to ſeem and to be ſo.* Others when they had riches, gave them away: as *Crates* who gave his goods to the Senate with this Motto, as *Iſidore* delivers it, *Crates ſets Crates of Thebes at liberty:* Or as *Nonnus* delivers it better, alluding to the name of *Crates* in the Greek (which the Engliſh phraſe will not bear) *Crates ſets the goods of Crates at liberty, that the goods of Crates may not overcome Crates.* I ſpeak not this to bring in Monkery, or to perſwade men to give away their goods to maintain idle drones, but to make men wary in the uſe of their riches: For I think with *Auguſtine*, that *Worldly riches are better humbly kept, then proudly caſt away.* For want of moderate uſe of them, honours and riches do many men harm. Which makes the ſame Father to exclaime, *O curſed nobility, which through pride makes it ſelfe ignoble and baſe in the ſight of God.* And many men have ſuffered many loſſes for their poſſeſſions as *Iſidore* complaines, *Riches have hurt many, and having whetted the ſword againſt*

Οὐκοῦν ἐάτω με καὶ εἶναι καὶ δοκεῖν τοιοῦτον. *Iſid. Pel. l. 2. Ep. 146.*

Κράτης Κράτητα Θηβαίων ἐλευθεροῖ. *Ibid.*

Κράτης ἀπολύει τὰ Κράτητος, ἵνα μὴ τὰ Κράτητος κρατήσῃ τὸ Κράτητα. *Nonn. Synag. Hiſtor. in Naz. Stel. 1.*

Utilius terrena opulentia humiliter tenetur, quam ſuperbe relinquitur. Proſ. Aug. ſent. 319.

Mala nobilitas, quæ ſe per ſuperbiam apud Deum reddit ignobilem. De Temp. ſer. 127.

hem have fled into the power of their enemies. But authority and kingly power, that all men contend for, hath often deprived the owner not only of a happy life, but even of life it ſelf. They that paſſe over the *Humber* when the Sea comes in, ſeldome ſee the ſhore. They that in tempeſtuons ſeaſons paſſe over the *Iriſh* Seas ſeldome eſcape. So rich men are ſo puzled with the thorny cares of wealth, that they ſeldome attain to the true treaſure. I know, the fault is not in the riches, but in the mens ill uſing of them, yet I take it to be a difficult thing to do otherwiſe, and ſay with the *Pſalmiſt*, *Surely thou haſt ſet them in ſlippery placces.* *Edward* I. was a renowned Prince, he dyed at *Borough* upon the Sands, to ſhew how weak a foundation all worldly honour is built upon; as one of our beſt Hiſtorians collects. Riches, ſaith another, are like hangmen: they hide mens faces with a covering, that they may not ſee their own end, and then they hang them. The mounting up to honour is very pleaſing, but the downfall is terrible. *We are over-joyed*, ſaith *J rom, when we mount*

Πλοῦτος μὲν γὰρ πολλοὺς ἔβλαψε, καὶ ξίφος κατ' αὐτῶν ἀκονήσας εἰς τὰς τῶν ἐχθρῶν μετεπόδησε χεῖρας. ἀρχὴ δὲ καὶ βασιλεία ἢ πᾶσι περιμάχητος οὐ μόνον τὸ εὖ ζῆν, ἀλλὰ καὶ αὐτὸ τὸ ζῆν πολλάκις προσαφείλετο. *Iſid. Pel. l. 3. Ep. 154.*

Pſal. 73. 18.

Dan. coll. Hiſt. Angl. p. 171.

Hayw. 3. Nor. Kings p. 63.

Lætamur ad aſcenſum: timeamus lapſum: non eſt tanti gaudii excelſa tenuiſſe, quanti terroris de excelſis cecidiſſe. Hieron. in Ezech. 4.

up: but let us rather fear the fall: it is not a matter of ſo great joy to have been at the top, as it is of terrour to fall from the top. The hurt of the fall remaines, when all the benefit of the riſe is gone. *Damocles* commended the condition of *Dionyſius* the tyrant of *Sicily*. To ſhew him his errour *Dionyſius* invites him to a plentifull feaſt, ſets his ſervants to attend on him, and gives him muſick into the bargain: but he had cauſed a ſharpe ſword to hang over his head by a horſehair; which made *Damocles* for fear to forbear both meat and laughter. Such, ſaith *Dionyſius*, is that life of mine, which thou deemeſt a pleaſant life. *O happy ſoul then,* ſaith *Leo*, *which runs through the days of her pilgrimage with chaſt ſobriety, and abides not in theſe things through which of neceſſity ſhe muſt walke: and as a gueſt rather then a Miſtreſſe of earthly things, neither affections, nor falls ſhort of Gods promiſes.* The reaſon is truly delivered by the ſame Author elſewhere. *We have undertaken,* ſaith he,

Val. Max. lib 6. et Polychr. l. 3. c. 21.

Beata mens, quæ peregrinationis ſuæ tempora caſta ſobrietate tranſurrit, et in iis per quæ neceſſe eſt eam ambulare, non remanet, ut hoſpita magis quam domina terrenorum, nec affectionis ſit innixa humanis, nec promiſſionibus deſit divinis. Leo. Ser. 11. de quadrag.

a

a famous warfare, and a diſcipline of a great profeſſion. The followers of Chriſt may not depart out of the Kings highway. For it beſeems not them to be taken up with temporall affaires by the way, that travail towards eternall happineſſe. If we be rich in our eſtates, let us carry our ſelves ſo moderately, that we may be rich in our ſoules to. Let us take one pill of St. *Auſtins* preſcription, *He that is rich in conſcience,* ſaith he, *ſleeps more ſoundly, then he that is richly clothed in purple.* There are ſome whom the Apoſtle cals rich in this World, 1 *Tim* 6. and ſome rich to another World. Would you know the difference? Let the ſame holy man informe you: *If you ſhould ſee two bladders, the one filled, the other blown up: there is in both the ſame greatneſſe, but there is not in both the ſame fulneſſe. If thou look upon them, thou mayeſt be deceived: but if thou weigh them, thou ſhalt eaſily finde the difference. The full bladder is hardly moved: but the blown bladder is quickly toſſed away.*

Magni nominis militiam, magnæ profeſſionis ſuſcepimus diſciplinam. Sectatores Chriſti a regia diſcedere via non licet, ſed dignum eſt temporalibus non occupari ad æterna tendentes. Leo ſer. 2. de paſſ. Dom.

Dives in conſcientia ſecurior dormit, quam dives in purpura. Aug. de Temp. ſer. 212.

Utres duos ſi videas; unum plenum, alterum inflatum: in utroq; eadem eſt magnitudo; ſed non in utroq; eadem plenitudo. Si attendis, falleris: ſi appendis, invenies. Qui plenus eſt, difficile movetur: qui inflatus eſt, cito aufertur. Ibid.

Such is the difference between thoſe that are rich in the World, and thoſe that are rich in Grace. The former are blown up, the latter are filled: the former are ſoon turned upſide down, the latter remain firme and unmoveable. Be thou then ſo temperate in the midſt of worldly riches, that thou mayſt be much richer in grace and godlineſſe.

Another leſſon here is for rich men, not to content themſelves with their worldly proſperity: but to be earneſt ſuiters to God to add to their temporall, eternall felicity. God divides his gifts diverſly, as *Abraham* did his ſubſtance: *Iſaac* had the inheritance; others were ſent away with gifts. Some there are that have their portion in this life only, as the rich man in the Goſpell. Others that have it in the life to come only, as *Lazarus*. Other croſſe children there are whom God diſinherits, as poor men that are both wicked and wretched, that are neither happy here, nor hereafter. Others there are that are Gods darlings, that are both here rich and in heaven, as *Abraham*, and *David*, and many other. Pray then that thy riches here, may be no let to thy happineſſe

Gen. 25. 5. 6.

Luk. 16.

M

pineſſe hereafter. Do not with the prodigall child take thy eſtate here for thy whole portion, and then ſpend it, and become a companion for ſwine: but let theſe worldly comforts mount up thy thoughts to try Gods bounty a little further, and to become a begger of eternall happineſſe: He that hath given the leſſer, will give the greater if thou deſire it. For God is as free of heavenly as of earthly comforts, if men would ſeek them as earneſtly. Luk. 15.

But, ſaith the rich man, I have no time to pray. I have ſo many worldly imployments and ſecular cares, that I have no vacation to pray for heavenly happineſſe. *Object.*

Haſt thou no time to pray? Haſt thou no time to eat? Every day affords new buſineſſes: yet every day affords a dinner and a ſupper time: might it not as well afford time for a morning and an evening prayer? Look upon *Jonahs* mariners; when the tempeſt was upon them, they caſt out the goods out of the ſhip, and every man prayes to his God. Go thou and do likewiſe. If the ſhip of thy trading be too heavily loaden to the danger of thy ſoul, lighten it of as many wares as thou *Sol.* Jon. 1.

well

well canſt, and pray to God for help. In a word, do leſſe, pray more. Art thou rich? thou art ſubject to the more temptations. Thou haſt the more need of Gods help. Pray for it then the more often. It goes hard when weakeſt folk take feweſt cordials. Art thou great? God is greater: yea, and thine enemies may be greater then thou art. Seek Gods help againſt them. Art thou wiſe? Satan is too ſubtill for thee. Thou hadſt need to pray to God to keep thee out of the Devils ſlavery. Earthly felicity cannot laſt alwayes: it will bring a miſerable end, if men build upon it. The concluſion of temporall felicity without Gods favour is eternall infelicity. Prayer is the means to procure Gods favour. Set all buſineſſes then apart, and pray dayly to God, that thy happineſſe may not end with thy life, but thy death may be a paſſage from a tranſitory to a laſting felicity.

Thus much of the condition excluded. Now followes the limitation.

The Apoſtle doth not ſay, *not any* but, *not many* wiſe, rich and noble. There are ſo few that the Scripture ſome

ſometimes cals them none. *Thou haſt hidden theſe things*, ſaith our bleſſed Saviour, *from the wiſe and prudent*, without naming any exception. The wiſdome of God, ſaith St. *Paul*, was known to none of *the Princes of this world*. Yet muſt we not exclude all great men from the kingdome of heaven, for the text doth not. The Scripture ſometimes ſpeaks in generall, though it ſpeak not of all, but of the moſt part. So *John* the Baptiſt accuſeth all, *No man received his teſtimony*, yet in the next verſe mentions ſome receivers, *He that hath received his teſtimony hath ſet to his ſeal, that God is true.* Mat. 11. 25. 1 Cor. 2. 8. Joh. 3. 32, 33.

The ſumme is, that rich men are not wholly excluded from the Kingdome of heaven. Elſe where ſhould we look for *Abraham* the father of the faithfull? Where for *Iſaac* the ſon of the promiſe? Where for *Iſrael* that prevailed with God? Where for *David* a man after Gods own heart? All theſe were rich in this world, yet never any good man queſtioned their happineſſe in a better world. God is no accepter of perſons. All men naturally pity the poor, whether their cauſe be right or wrong; and condemn the rich ere

their

their cauſe be diſcuſſed. God doth not ſo. His commiſeration is not ſo great as to ſave all the poor: nor his auſterity ſo great as to condemn all the rich. Though he be a friend to the poor, yet is he not an enemy to the rich. Though the poor more commonly finde his ear open, yet is he not hard to be entreated by the rich and wealthy. It were the way to make rich men deſpaire, if God had rejected them. Who ſhould receive them to favour whom God had refuſed? Who can make them happy, whom God had devoted to eternall miſery? Without Gods favour there is no ſalvation. It is a hard thing for rich men to be ſaved, yet is it poſſible to God. It were the way to make poor men to inſult, and almeſmen ingratefully to deſpiſe their benefactous, and to trample their perſons under feet, by whoſe purſes they are maintained.

Laſtly, it might be a means to bring Gods good gifts and temporall bleſſings into contempt: and to make men caſt away their goods, that they might not damn their ſouls. Who would keep thoſe treaſures that muſt neceſſarily bring him to eternall confuſion?

Who

Who would thank God for thoſe riches that muſt needs keep him from heaven? Who would count that a bleſſing, that infallibly brings an everlaſting curſe upon him? No man in his right wits. Some have been ſo far from hurting themſelves with their riches, that they have helped others. So far from encreaſing their pain in hell by the abuſe of them, that they have through Gods mercy increaſed their reward in heaven, by the right uſe of them. They have built houſes for Gods worſhip. They have maintained Miniſters. They have ſetled Schooles. They have founded Hoſpitals. Many other good things have they done pleaſing to God, and profitable to the world. They have ſowne their ſeed liberally in this world, and received a plentifull harveſt in the Kingdome of heaven: They have not laid up treaſures upon earth, but ſent them before to heaven. Shall I ſay that theſe mens riches are periſhed with them? God forbid. They were rather wings to mount them toward happineſſe, and ladders to clime by to a greater degree of glory.

The former meditation might drive rich men to their prayers: this may urge *Uſe.*

urge them to the praiſing of God, that hath not clean refuſed them. Although he have given them a more liberall portion then others upon earth, yet hath he not deprived them of all hope of the Kingdome of heaven. Thoſe great men that have been good, have been very thankfull to God, becauſe they have perceived Gods ſpeciall love to them in their double portion. But it ſufficeth them not to acknowledge Gods bounty to them, unleſſe they make uſe of it. Their earthly portion muſt not ſatisfy them, nor make them negligent in ſeeking after an heavenly. Salvation is a matter of great conſequence, and is not attained without hard labour and much diligence: worldly wealth cannot be gotten with looking about, much leſſe can heavenly, which is of far greater eſtimation. If there were no hope at all of obtaining heaven for great men, then needed they not labour for it. It is in vain to waſh a Blackmore. But the difficulty of obtaining it, ſhould not diſcourage, but incourage noble natures to endevours beſeeming ſo great happineſſe. None but a mad man beſiegeth a Town that cannot poſſibly be

be taken. But if the town be hard to be taken, yet if it be rich, the warlike Governor will not give over the ſiege till he be Maſter of the Town: He knows that the labour is great, and the coſt not ſmall, but the ſpoyles will pay for all. So ſhould great men reckon for heaven. It will coſt them more pains then poorer men to attain to it, but the glory and happineſs thereof will make a full amends. Let them then purſue it with courage, and they ſhall not miſſe of it.

So farre have we waded in the Negative deſcription of Gods called ones.

Now it is time to come to the Affirmative. Wherein the Apoſtle,

Firſt, ſets out their Election. And Secondly, the end of it.

In their Election, note,

1. The Electour.
2. The Elected.

The Electour is God, *But God hath ſen.* Where the Apoſtle informeth us at

Mans ſalvation depends upon Gods Election.

Gods

Gods choiſe is the true ground o
our happineſſe. Hence it is that in Scri-
pture they have that honourable title
Luk. 18. 7. of Gods Elect. *Shall not God avenge hi*
Rom. 8. 33. *own Elect? Who ſhall lay any thing to th*
charge of Gods Elect? When the Jew
were caſt out, and the Gentiles receive
in their room, yet was there amon
Rom. 11. 5, 7. the Jews *a remnant according to the electio*
of grace. And this *election hath obtaine*
that which *Iſrael* could not. The free
dome of Gods election, and founda
tion of mans felicity, appears in *Jac*
and *Eſau*, born of the ſame parents
lying in the ſame womb, at the ſam
time, yet one received, the other refu
ſed: not for any thing in themſelve
Rom. 9. 11. for it was *before the children had do*
good or evill; but for Gods choiſe, th
the purpoſe of God according to election migh
ſtand. God hath indued us with a
ſpirituall bleſſings in heavenly thing
Eph. 1. 3, 4. in Chriſt, ſaith the Apoſtle: but it i
according as he had elected us. So th
every where the beginning of our ha
pineſſe is aſcribed to the ſame fou
tain, even to Gods choiſe alone a
to nothing beſides. For our caſe a
and condition in nature is alike. I
Adam we are all dead. We are childr
inde

indeed, but it is but *children of Gods* Eph. 2. 3.
wrath as well as others. This is our greateſt title in Gods ſight, whatſoever titles elſe we be born to in the world. At Gods beck we eſcape or periſh. His mercy may ſave us: his juſtice may condemn us. What happineſſe then can we look for, but from his election? The price of our redemption is the bloud of Chriſt. He is Gods Joh. 1. 29.
Lamb, that muſt take away the Worlds ſin. Him God would not give for the Angels that were falne. Him he did give for men that had offended him. What is the reaſon why Men are more happy then Angels? Why Chriſt dyes for Men, not for Angels? Gods choiſe. And is not that the reaſon why one man rather then another ſhall be ſaved by his death? Queſtionleſſe it is ſo. When Chriſt is dead for us, how comes the merit of his paſſion to be applyed to us? We are dead in ſins, and cannot ſtretch out our hand to take it, nor open our mouth to feed on it. As men in a trance muſt have their mouths opened, and hot water put in by others: ſo muſt we have Chriſts paſſion applyed unto us by Gods Spirit. And how comes Gods Spirit to apply

it to one ſoul and not to another, but becauſe God hath choſen the one and not the other? This kind of proceeding doth much illuſtrate the glory of God. Had God choſen all, election had been a common favour: And common favours are lightly ſet by, when peculiar priviledges are highly rated, as betokening more love in the giver, and bringing more profit to the receiver. If there were any thing in thoſe whom God chuſeth, more then in others, the choiſe would not tend ſo much to Gods glory as to Mans. The honour would not be the Electors, but theirs that are elected. But that favour that proceeds from pure election, redounds altogether to the glory of the Electour. Thus is Gods glory moſt promoted by the freeneſſe of his own choiſe.

But why ſhould this free choiſe of God offend the ſons of men? What means the lowing of the Oxen and the bleating of the Sheep? Many things are objected againſt Gods liberty ſhewed in his choiſe.

Obj. 1. Firſt, it is muttered that this choiſe is injurious to ſuch as are rejected, who by this means are made uncapeable of eternall happineſſe. I

I anſwer, That it cannot be injurious to any, becauſe God is moſt free. If a King may receive what ſervant he will, and refuſe whom he pleaſe; raiſe whom he liſt, and neglect whom he pleaſe; ſhall God be held injurious becauſe he neglects thoſe whom he was not bound to receive? We gather one flower, and neglect another. We chuſe one friend, and refuſe anothers friendſhip, as we pleaſe our ſelves. Yet are we more obliged to our fellow creatures, then our Creator can be to us. God then is bountifull to ſuch as he receives, but cannot be injurious to ſuch as he refuſeth. *Anſw.*

Furthermore, God conſiders both corrupt in *Adam*, falne from their integrity, and lyable to his wrath, and eternall condemnation; ſo that he might juſtly have rejected both; and how then can he do wrong in rejecting one? When *Pharaohs* ſervants had both deſerved death, what wrong could he do to him that was hanged in pardoning his fellow? A malefactor hath no cauſe to complain of his deſerved puniſhment whatſoever favour be ſhewed others. It is free for God to ſhew mercy, or execute juſtice.

Obj. 2. Secondly, It is objected that this derogates infinitely from Gods mercy, which would be far more glorious if it were extended to all men, and if all had been choſen to eternall happineſſe.

Anſw. To this objection many ſolid anſwers may be framed.

1. We ſay, that Gods mercy is ſufficiently ſhewed in ſaving thoſe whom he chuſeth. He might in juſtice have condemned all men; and therefore it was abundant mercy in him to chuſe any to eternall happineſſe.

2. We ſay further, that if God ſhould have had pity upon all, and taken all, it had been no election at all. He that refuſeth none, chuſeth none. It is one thing to pick and chuſe: another thing to take all, and put by none.

3. We ſay God is juſt as well as mercifull. Now if God ſhould have elected all, he had loſt the occaſion of ſhewing his juſtice upon the ſons of men, which could never have been redeemed again, unleſſe God ſhould alter his reſolution and change his decree, which is impoſſible.

Laſtly, why do not theſe objectors con

John Acworths Booke
April 20th day 1669

conſider, that if this reaſon taken from the extending of Gods mercy to the uttermoſt bounds were good, they muſt be forced with *Origen* to bring in the Devils too into heaven, to leave hell empty, and to make our Saviour falſe of his word: who affirmeth expreſſely, that there are ſome ſins which *ſhall not be forgiven, neither in this world, nor in the world to come?* Well may Gods mercy then be ſufficiently ſhewed, though ſome be left for patterns of his juſtice. Mat. 12. 32.

Thirdly, We hear men objecting, that the means of ſalvation are made fruſtrate by this doctrine of Gods particular choiſe. And that it is in vain to preach the Goſpell, if our ſalvation depend upon Gods election: for as much as it will be unprofitable to the moſt, who are refuſed. *Obj.* 3.

To drive out one nail with another, we aske why men do not reaſon ſo in temporall things? Why do they not ſay, I ſhall be rich if God have ſo determined: what need I labour? And if it be otherwiſe determined, I labour in vain? Why do they not ſay, I ſhall live long, if God have ſo decreed, and not otherwiſe? What need I eat? *Anſw.*

Why do they not conclude, I ſhall recover of my ſickneſſe, if God have ſo appointed; and what need I take Phyſick? Unleſſe they think that he without whoſe providence not a ſparrow fals to the ground, take no care what becomes of mens lives or eſtates. Yet becauſe this ſtopping of gaps in Divinity is but half ſatisfaction: We anſwer further, that our ſalvation depends primarily upon Gods choiſe, but not upon it alone. God that hath choſen us, hath kept his counſail to himſelf, but hath appointed certain ſubordinate means to bring us to the aſſurance of our ſalvation. Even as in our temporall ſtates God doth not acquaint us who ſhall be rich, and who ſhall be poor, but appoints us to labour, and to commit the ſucceſſe to him: ſo for our ſouls, God keeps his determinations to himſelf, but wils us to uſe the means, and to commit the event to him, not doubting of his favour, if we be not failing to our ſelves.

Obj. 4. Fourthly, This is ſaid to be a doctrine that maintains ſecurity, impiety, laſciviouſneſſe; and overthrows prayer and watchfulneſſe. For what need

need he to pray, or watch, or forbear evill, that cannot but be ſaved, whatſoever he do, becauſe he is choſen to eternall life?

We anſwer, 1. That we muſt pray and watch as much as if our choiſe were uncertain to us: So St. *Paul* in a like caſe reaſons, that although God had promiſed him the lives of all that were with him in the ſhip, yet they could not be ſafe, if they let the mariners go. Gods decrees may be comfortable to us, if we can by any means come to know, that God hath determined good unto us. But Gods laws, not his degrees are the rule of our lives. Was *David* wicked, becauſe he was ſure of a Kingdome? Or St. *Paul* careleſſe, becauſe he was ſure that a Crown was laid up for him in the heavens? *Anſw.* Act. 27. 24, 31.

2. We ſay, that ſuch as know that God hath choſen them are freed from this baſe diſpoſition and careleſſe humour. For they cannot know it but by the teſtimony of Gods Spirit given unto them. And the ſame Spirit which brings this comfortable aſſurance to them, makes them carefull to pleaſe God; for he is a ſanctify-

ſtifying, as well as a comforting Spirit.

Vſe 1. This point then firſt condemnes the doctrine taught by ſome of the Papiſts, (for many of them maintain the freeneſſe of Gods choiſe) who ſuppoſe that God did chuſe becauſe he foreſaw our merits. Though we had nothing in us then, yet God knew what we would have in us, and what ſervice we would do him in after times, and in expectation thereof he choſe us. But this is to derogate from Gods mercy in our election. That which the Heathen man ſpeaks of ſuch as mourn too much for the loſſe of their friends, and uſe to reckon up the comforts they had by them to increaſe their ſorrow for the want of them; *This is not the part*, ſaith he, *of a friend, but of one that loves himſelf*: The ſame may be ſaid of ſuch a choiſe. It is not the choiſe of a friend, but of a ſelf-lover. To chuſe a wife, a loving, an able ſervant before an unfit one, is not properly to chuſe, but to take one choſen by his own fitneſſe before. Look how much there is in, or may be hoped of from the perſon elected, ſo much leſſe is the grace and favour of the Electour. The

Non eſt amici, ſed ſe amantis. De Conſol.

Apoſtle

Apoſtle therefore oppoſeth grace and works in this matter of choiſe, *If it be of grace, it is no more of works; or elſe were grace no more grace: but if it be of works, it is no more grace; or elſe were work no more work.* By this means therefore they overthrow Gods grace and Gods choiſe at once, while they ſeek to give a reaſon of it, and to eſtabliſh mans works. Rom. 11. 6.

Secondly, it condemnes the doctrine of the *Lutherans*, who make Gods choiſe to depend upon the foreſight of our faith, and ſo by conſequence our happineſſe to depend upon the uſe of our own will. But this is not to chuſe neither, but to declare who have made themſelves fit to be choſen. This is not to put a difference between man and man, but to ſee who would diſtinguiſh themſelves. If St. *Paul* ſhould aske again, Who hath ſeparated thee, by this opinion: the beleever might anſwer far otherwiſe then St. *Paul* expected, and might ſay, I ſeparated my ſelf, for God ſaw that I would beleeve, when others would not, and therefore choſe me. But St. *Paul* might well reply, Then did not God chuſe thee nor ſeparate thee, and therefore thou mayſt not *Uſe* 2.

not expect the happineſſe of Gods elect. Seeing we have no power in our ſelves to beleeve, how can God foreſee that we will do it, unleſſe he determine to give us grace to do it? Regeneration doth not work upon our Underſtanding only to ſhew us what we are to do, but upon our Will alſo, and principally to, too alter and reform it; which when it is done, our affections are altered withall, and we have not a power to beleeve put into us, but do actually beleeve. So that here is no room at all for faith foreſeen. There are two beggers that want means to live. Who can foreſee that one will build an Hoſpitall, and the other will not, unleſſe he determine to give him means to do it? So neither can there be any foreſight of faith in us, who are deſtitute of all power of beleeving.

Uſe 3. Thirdly, when we look for an originall of our happineſſe, it teacheth us not to faſten our eyes upon our ſelves, nor upon any thing in our ſelves, neither upon our nobleneſſe of birth, nor riches of our eſtate, nor the wiſdome of our minde, nor any thing elſe in us, or atchieved by us; but to cry

cry out with St. *Paul*, *God hath choſen.* When he choſe us, we were not, and therefore he could ſee no good in us. As ſoon as we had any being we were altogether corrupt, and therefore he could not foreſee any good in us. What if we be able to give no reaſon of Gods choiſe? No more could St. *Paul* that had been rapt up into the third heaven. And ſhall we think our ſelves wiſer then St. *Paul?* So may we come within the cenſure that *Proſper* gives of ſome of his time, *We are not ignorant*, quoth he, *that there are ſome ſo inconſiderately preſumptuous, and ſo proudly arrogant, that what the chief teacher of the Gentiles, who was neither taught of men, nor by man, but of God, confeſſeth to be far remote from, and high above the meaſure of his knowledg, they dare raſhly to ſtyle a falſe Doctrine: and would have nothing hidden, nor nothing ſecret there, where the Apoſtle did not lay open what was to be beleeved by us, but ſhewed us what was not to be ſought after.*

Non ignoramus eſſe quoſdam tam inconſideratæ præſumptionis et tam ſuperbæ arrogantiæ, ut quod præcepuus Magiſter gentium, non ab hominibus, neq; per hominem, ſed divinitus eruditus ſupra menſuram ſcientiæ ſuæ longe et alte remotum eſſe confeſſus eſt, audeant falſi nominis temerare doctrina; et nihil illic occultum, nihil velint eſſe ſecretum, ubi Apoſtolus non quid ſentiendum eſſet, aperuit, ſed quid non ſcrutandum eſſet, oſtendit. Proſp. de voc. Gent. l. 1. c. 21.

after. Though we cannot then give a reaſon of Gods choiſe, yet it becomes us not to deny it, nor the freeneſſe of it, becauſe there are many things true, which yet we cannot underſtand: ſo that the reaſon may appear to be not want of truth in the things, but want of capacity in us, or of revelation from God. Yea things may be true of which no reaſon can be given, and ſo may Gods choiſe of one, and not another. Sweetly doth the Father conclude, *Thoſe things which God would have to be hidden, are not to be dived into: yet thoſe things which he hath made manifeſt are not to be denyed, leſt we be found in the former unlawfully curious, and in the latter damnably ungratefull.*

Quæ Deus occulta eſſe voluit, non ſunt ſcrutanda; quæ autem manifeſta fecit, non ſunt neganda: ne et in illis illicite curioſi, et in iſtis damnabiliter inveniamur ingrati. Proſp. de voc. Gent. l. 1. c. 21.

Uſe 4. Fourthly, we are taught here to whom to aſcribe the glory of our glory and happineſſe; namely, to God that hath choſen us to it. It becomes us to ſay with the four and twenty Elders, *Thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are, and were created.* Otherwiſe we are un-

Revel. 4. 11.

unworthy of our vocation, and deſerve to be numbred among ſuch as are refuſed, if we be unwilling to acknowledge the liberality of Almighty God in chuſing us. So great was this favour, and ſo little was there in us to move God to do it, that no thanks ſhould be thought too much, that either our hearts could invent, or our tongues utter. It is fit in our prayſes not to begin at the concluſion with the happineſſe we hope for, nor at the middle with the comforts of ſoul and body we have here, but at the beginning of all comforts, which is placed in Gods free choiſe. Thus may we rightly deſcend to the reſt, when we have begun at the firſt and chiefeſt.

We have mounted up on high to find the Elector, and now we muſt dive as low to find the elected. The chuſer is not ſo great, but the choſen are as mean. Hitherto I may fitly apply that of the *Pſalmiſt*, *The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God: who dwelleth on high: Who humbleth himſelf to behold the things that are in heaven and in the earth? He raiſeth the poor out of the duſt: and lifteth the needy* Pſal. 113. 4, 5, 6, 7, 8,

out

out of the dunghill: That he may ſet him with Princes; even with the Princes of his people. Thus you have their meanneſſe in the words of the *Pſalmiſt*: take it now in the words of the Apoſtle. *The fooliſh things of the world, the weak things of the world, the baſe things of the world, and things which are deſpiſed, yea and things which are not.* The Apoſtle would not have any man to be miſtaken in them, nor to think better of them then they did deſerve, and therefore thinks no words ſufficient to ſet out their meanneſſe. The fooliſh things of the world, that is, ſaith *Haymo*, *Thoſe whom great men and Philoſophers eſteemed fools.* Philoſophers counted them fools: Great men counted them weak: Noble men counted them baſe and deſpiſed, yea and meer nothings: yet God makes choiſe of them. Thoſe then whom God chuſeth to prefer, are lightly the loweſt. So our Saviour confeſſeth to the praiſe of God, *I thank thee O father Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.* St. *James* confirmes it, and that with a proclamation, *Hearken my beloved brethren, hath not God choſen the poor of this world,*

Stulta mundi, i. *quos potentes et Philoſophi ſtultos æſtimabat.* Haymo in textum.

Mat. 11. 25.

Jam. 2. 5.

world, rich in faith, and heires of the Kingdome which he hath promiſed to them that love him? The auditours of our Saviour Chriſt were for the moſt part poor: *The poor have the Goſpell preached unto them.* Mat. 11. 5. We find at his Sermons not the Scribes nor the Phariſees, unleſſe it be to entangle him in his talke. There we find *Joſeph* the Carpenter, and *Mary* his wife; *Peter* and *Andrew*, *James* and *John* fiſhermen, and others of this rank. One ground of Gods proceeding this way is to croſs the world. His wiſdom is counted fooliſhneſſe by the world, and the wiſdome of the world is fooliſhneſſe to God: *That which is highly eſteemed amongſt men is abomination in the ſight of God.* Luk. 16. 15. Wiſe, Rich, Noble perſonages are deep in the worlds books, but leaſt in Gods. On the contrary, thoſe which are leaſt in the worlds account, as the fooliſh, the poor, the meaneſt men; theſe are often in greateſt reputation with God. Another ground is a kind of equity, which though God is not alwayes tied unto, yet for the moſt part he doth obſerve. Such as are miſerable in this world, are made happy in another world. And ſuch as are happy here, are made miſerable there.

there. They are rare ſpectacles that are happy here and hereafter: and they are as rare that are miſerable in both. *Abraham* gives this ſentence to ſtop the rich mans mouth in hell. *Sonne remember, that thou in thy life time receivedſt thy good things, and likewiſe Lazarous evil things, but now he is comforted, and thou art tormented.* The birds that hide their heads in the winter, ſing moſt merrily in the Summer: ſo thoſe that through poverty and meanneſſe lie hid and unregarded in this world, lie cloſeſt with *Lazarus* in *Abrahams* boſome. A third ground may be taken from civill policy. Princes uſe to raiſe the loweſt that they may depend upon them alone, by whom they are raiſed, and be faithfull to them. So the great Turke hath his officers, that in all coaſts of his dominions take up hopefull young children, and bring them up to make Janizaries to attend upon him. Theſe he ſuppoſeth muſt be faithfull to him, becauſe they know no country, nor kindred, nor father, nor mother; but all their welfare depends upon his favour. So may God well expect faithfulneſſe from mean men that have no wiſdome to ſhift for themſelves

Luk. 16. 25.

ſelves, no wealth to rely upon, no friends to truſt unto, nor any comfort but what they muſt expect from his mercy. And theſe he chuſeth. Theſe will promote his kingdome, only that they may riſe with it. As it is noted of *Leo* the firſt of that name of the Biſhops of *Rome* (though otherwiſe a good man) that he mounted up the ſea of *Rome* to the skies, that himſelf might riſe up with it. The laſt ground of this choiſe of the meaneſt may be Gods glory, which is much illuſtrated by the promotion of mean perſons. God knows that by the choiſe of baſe men, who are deſtitute of all means of help and ſafety in themſelves, his glory will be more manifeſted, then by the electing of famous men, who look for all felicity from themſelves, and attribute all good things received from God, to their own wiſdome, or their own deſervings. And therefore he makes choiſe of the weaker. Theſe will not commend themſelves, or ſet out their own good parts, who have no wit to plot for preferment: no power nor wealth to make ſteps for a ladder to clime up upon: no nobility for which *Rainolds* and *Hart.*

they ſhould be honoured. It is manifeſt both to themſelves and others from whence their glory comes: namely from Gods liberality in electing them. If God ſhould ſet his minde upon great men, they ſhould not ſubmit to many mean offices that God cals them unto. Their ſpirits are too great. But mean men have not ſuch high ſpirits nurſed within them: but are more eaſily humbled. So that no particular reaſon can be given of Gods chuſing one man rather then another, yet there may be many grounds of preferring the meaner before the mighty. For it doth much more ſet out the glory of God. Gods order is ſweetly noted by *Bernard*, *Gods Kingdome is granted in predeſtination: it is promiſed in vocation: it is ſhewed in juſtification: it is received in glorification. In predeſtination there is grace, in vocation power, in juſtification joy, in glorification glory.* But if God had choſen the great ones, he had not ſhewed ſo much grace in chuſing, nor power in calling, neither had they received ſo much joy in being juſtifyed, nor ſo great addition of honour in being glorifyed. They would have thought their condition ſomewhat

Regnum Dei conceditur in prædeſtinatione: promittitur in vocatione oſtenditur in juſtificatione: percipitur in glorificatione. In prædeſt. eſt gratia, in vocat. potentia, in juſtif. lætitia, in glorif. gloria. Bern. de verb. lib. ſap.

what bettered, but not clean altered. The mean therefore are Gods choiſe. So ſaith *Baſill* of the Apoſtles who were ſent to publiſh Gods choiſe, and to call ſuch as he had choſen.

O counſail truly high and wiſdome immortall! When Chriſt did intend to teach mortall men a ſtrange matter, and a new opinion, and an heavenly doctrine, and ſought for fit diſpenſers of ſuch inſtructions, he deſpiſed the Cities, he made no reckning of popular ſtates, he refuſed the governours of Kingdomes, he deteſted the power of rich men, he hated the eloquence of oratours, he wiſhed not for the tongues of Philoſophers: he paſſed through the nations, and neither choſe their warlike preparations, nor the dexterity of their hands, nor the ſwiftneſſe of their feet. But why do I reckon up humane helpes? Suffering the ranks of Angels

Ὦ τῆς μεγάλης βουλῆς ἀληθῶς, καὶ ἀθανάτου σοφίας. πρᾶγμα ξένον καὶ δόγμα νέον, καὶ πολιτείαν ἐξ οὐρανοῦ παιδεῦσαι τοὺς ἀνθρώπους βουλόμενος, καὶ τοὺς τοιούτων δογμάτων ὑπηρέτας ἀναζητῶν, παρέβλεψε πόλεις, παρεγράψατο δήμους, παρεπέμψατο βασιλείας ὑπουργίαν, ἐβδελύξατο πλούτου δυναστείας, ἐμίσησε κράτος ῥητόρων, οὐκ ἐπεύξατο γλώττας φιλοσόφων, παρέδραμεν ἔθνη, καὶ οὔτε ὅπλων παρασκευὴν, οὔτε χειρῶν εὐτεχνίαν, οὐ ποδῶν πρὸς δρόμον ὀξύτητα καὶ, τί τὰ ἀνθρώπινα καταλέγω πλεονεκτήματα; τὰς τῶν ἀγγέλων τάξεις ἐν ἡσυχίᾳ μένειν ἐάσας, λιμένας καὶ ποταμοὺς καὶ αἰγιαλοὺς καὶ ἐγαστήρια παρήρχετο, παρὰ τούτων δανείσασθαι τοὺς τῶν δογμάτων ὑπηρέτας βουλόμενος· καὶ παριστάμενος παρεκάλει λέγων, δεῦτε ὀπίσω μου καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων· ὑμᾶς, φησὶ, θηρεύσων ἐλήλυθα· ἁλιέας, οὐ βασιλέας ἐπιζητῶ. ναύτας οὐ δυνάστας προτρέπομαι. *Baſil. Sel. in illud, Venite poſt me.*

to enjoy a perpetuall reſt, he goes about the havens and rivers and ſhores, determining to take from thence miniſters of his heavenly doctrine, and ſtanding by exhorted them ſaying, Follow me and I will make you fiſhers of men. I come, ſaith he, to fiſh for you: I ſeek for fiſhermen, not for Princes: I perſwade mariners, not Potentates. Thus God made the great ones of the world, that afterwards ſhould be converted, indebted to poor and ſimple men, by whoſe Miniſtry God brings them to the knowledge of his truth, which they by all their greatneſſe and wiſdome could not attain unto. And this St. *Auguſtine* wonders at, *Our Lord Jeſus Chriſt*, ſaith he *being willing to pull down the pride of highminded men, did not ſeek the fiſherman by the Oratour, but gained the Emperour by the fiſherman. Cyprian was a great oratour: but Peter was firſt a fiſherman, by whoſe meanes afterwards might beleeve not only the Oratour, but alſo the Emperour.* That which is true of the choiſe of theſe men to their Apoſtleſhip, is as true of Gods choiſe of men to heavenly happineſſe. And therefore the ſame Father elſewhere brings in God as it were ſitting upon his throne, and making

Dominus noſter Jeſus Chriſtus volens ſuperborum frangere cervices, non quæſivit per oratorem piſcatorem, ſed de piſcatore lucratus eſt imperatorem. Magnus Cyprianus orator: ſed prius Petrus piſcator, per quem poſtea crederet non ſolum orator, ſed et imperator. Aug. in John Tract 7.

king his choiſe out of all ſorts of men ſtanding before him. *If I ſhould chuſe the Senatour, the Senatour would ſay, My dignity is choſen. If I ſhould chuſe the rich man, the rich man would ſay, My wealth is choſen. If I ſhould chuſe the Emperour, the Emperour would ſay, My power is choſen. If I ſhould chuſe the Oratour, the Oratour would ſay, My eloquence is choſen. If I ſhould chuſe the Philoſopher, the Philoſopher would ſay, My wiſdome is choſen. Put theſe proud ones aſide a little. Give me that ſame fiſherman firſt. Come thou poor man, follow thou me. Thou haſt nothing: thou knoweſt nothing: follow thou me. I ſay thou poor Idiot, follow me.* The ſame is delivered more briefly elſewhere by the ſame Writer, *The Senatour may glory in himſelf: ſo may the Oratour: ſo may the Emperour: but the poor fiſherman can glory in none but in Chriſt.*

Si eligerem Senatorem, diceret Senator, dignitas mea electa eſt. Si eligerem divitem, diceret dives, opulentia mea electa eſt. Si eligerem imperatorem, diceret imperator, potentia mea electa eſt. Si eligerem oratorem, diceret orator, eloquentia mea electa eſt. Si eligerem Philoſophum, diceret Philoſophus, ſapientia mea electa eſt. Interim differantur ſuperbi iſti. Da mihi prius iſtum piſcatorem. Veni tu pauper, ſequere me. Nihil habes: nihil noſti: ſequere me. Idiota pauper, ſequere me. Aug. de verb. Dom. ſer. 59.

Poteſt Senator gloriari de ſemetipſo: poteſt Orator: poteſt Imperator: non poteſt niſi de Chriſto Piſcator. Aug. de. ver. Ap. ſer. 27.

Vse 1. Thus you see Gods choise: now how usefull this may be to us appears in many particulars.

First, It concernes the Ministers, and teacheth them not to be servile to great men. Adulation becomes not them: Flatery should be far from them. God respecteth the poor most. Their safety is not to be neglected, whom God cares for. Gods Ministers must not regard earth more then heaven. Worldly pompe must not affect them. The meanest in their charge must be tended by them, as well as the greatest. The four living wights in the *Revelation* are taken for the Ministers: and the four and twenty Elders for the people. The four living wights have between them four and twenty wings. The Minister must have a wing for every member of the Congregation. The shepherd is so far from neglecting the meanest sheep, that he puts no difference: nay, he is most tender over the sick and weak. So must the Ministers bend their labours that way where there is most hope of successe, even to the meanest among whom God hath most choise. Hope of preferments and by-ends, may tempt the Ministers as well

Revel. 4. 8, 10.

well as other men to look after great men: but piety teacheth them not to neglect the meaneſt. To ſuch I may give counſail, as *Jeremiah* did to *Baruch* in his dumpes, *Seekeſt thou great things for thy ſelf? Seek them not.* Gods Miniſters muſt be like God himſelf: no reſpecters of perſons. Where they may exſpect moſt fruit, there they muſt be moſt painfull. So ſhall their labours not be ſpent in vain, but much comfort will ariſe out of them. Jer. 45. 5.

Secondly, It cals upon great men not to condemn mean ones. They may have a greater patrimony in heaven then richer men, yea paradventure then thoſe that condemn them. It ſavours too much of pride to object poverty to any man. To ſet by the poor, and give place to the rich, is to be *partiall in our ſelves, and to be judges of evill thoughts.* He that will be recompenſed in the reſurrection of the juſt, when he makes a feaſt, muſt not invite the rich, but the poor. Theſe are our brethren, as *Auguſtine* obſerves, even by our own profeſſion in the beginning of our prayers, when we ſay, *Our Father. Rich men*, ſaith he, *and Noble men according to the fleſh are here* *Uſe* 2. Jam. 2. 4. Luk. 14. 12, 13.

admoniſhed, when they become Chriſtians not to inſult proudly over poor and mean perſons, becauſe they ſay both to God with one breath, Our Father: which they cannot truly and religiouſly ſay, unleſſe they acknowledge themſelves to be Brethren.

Admonentur hic divites, vel genere nobiles ſecundum ſeculum, cum Chriſtiani facti fuerint non ſuperbire adverſus pauperes et ignobiles, quoniam ſimul dicunt Deo, Pater noſter; quod non poſſunt vere ac pie dicere, niſi ſe fratres eſſe cognoſcant. Aug. de ſerm. Dom. in Monte. l. 2. c. 8.

Thoſe whom God hath choſen, and advanced, men muſt not contemne. Such as are bred of poor parents, when they are preferred by the favour of Princes, are not contemned by ſubjects, but as highly honoured, as if they had been nobly born. Neither muſt we contemne thoſe whom God prefers, how mean ſo ever they be in birth or in condition. They may be greater in Gods bookes then we.

O gravis nimirum et lugenda conditio! Pauper beatitudinem emit mendicitate, dives ſupplicium facultate. Salv. contra avar. lib. 3.

O heavy and lamentable condition! ſaith *Salvian. Poor Lazarus purchaſed happineſſe by his beggerlineſſe: the rich man procured punishment by his riches.*

Uſe 3. Thirdly, It cals upon mean men for great thankfulneſſe. Their ſpirituall exal-

exaltation abſolutely conſidered requires as much: but much more being compared with the rejection of them that are rich. This made the Virgin *Mary* the more affected with Gods goodneſſe towards her, becauſe he had neglected many greater: *He hath put down the mighty from their ſeats, and exalted them of low degree. He hath filled the hungry with good things, and the rich he hath ſent empty away.* Luk. 1. 52, 53. Their poverty brings no profit unto God: but his election is very profitable to them. God hath kept the glory of his choiſe unto himſelf: but all the benefit of it he hath afforded to them. They have no reaſon to envy him this glory, from whence comes ſo great riches unto themſelves. The honour of a peaceable government belongs unto a King: but the profit of it is divided amongſt the ſubjects. They were utterly unworthy of the benefit, if they ſhould deny their Prince the glory of it. Our benefit which comes to us by Gods choiſe, is far greater then any temporall priviledges or commodities, and therefore we are worthy of the ſevereſt cenſure, if we grudge God the glory of it. See *David's*

vids affection: When God had called him from following the Ewes with young to be King of *Iſrael*, ſee how he admires at it, *Who am I O Lord God &* *and what is my houſe, that thou haſt brought me hitherto?* He thought no praiſe too great for God that made a Shepherd King. What praiſe then ſhould we think too great for God, that hath made ſilly ſinners glorious Saints? Our hearts, our tongues, and all we have are too little to acknowledge ſo great kindneſſe.

2 Sam. 7. 18.

Uſe 4. Laſtly, all men are here to be perſwaded to reſpect fooliſh men mean perſons, and poor men. To provide all things needfull for them because they are not able to provide for themſelves. Theſe are they whom the world ſets lightly by: yet these are they, that are oftentimes deere to God then richer men. They may want worldly comforts more then we do, but in heaven they may look for as great a portion as we, as being heirs of the ſame promiſes. Let us then further their comforts, and joyne with God for the eaſing of their ſorrows. *God did not chuſe,* ſaith *Auguſtine*

Auguſtine, Rich men, nor powerfull, to com-mit the ſecrets of his word unto them; but nber ſhepherds, as the Patriarchs and happy David, or fiſhermen, as bleſſed Peter, and bereſt of the Apoſtles: Theſe men God made of mean ones great in grace: nd not only means of good to the ges wherein they lived, but of com-ort to future ages. We fare the bet-r for ſuch things as God revealed un-o them. We know not how much ood the poor among us may do, both o the preſent and future ages. They ave often rich gifts of mind that are oor in purſe. The Magiſtracy and iniſtery can ſhew many worthy ghts that came out of Cottages. It comes us then to make much of the oor, becauſe God picks moſt out theſe, and much good may come y them, both to us and to others. nd thus much for the election of Gods oſen ones.

Now followes the end that God aims in ſuch an election.

The end is ſet out largely by the poſtle. *To confound the wiſe. To con-nd the things which are mighty. To bring nought things that are.* How can it be herwiſe but that rich men and wiſe men

Non elegit divites Deus, non potentes, quibus verbi ſui ſecreta committeret: ſed aut opiliones, ſicut Patriarchas et beatum Davvid, aut piſcatores, ſicut beatum Petrum, vel reliquos Apoſtolos. Aug. de Temp. ſer. 225.

men ſhould be confounded when the
ſhall ſee poor and ignorant men partakers of eternall happineſſe; and themſelves deprived of all hope of that happineſſe which they have long and ſtudiouſly ſought after? Hence are w
taught that by means of the loweſt o
men God uſeth to overthrow the powe
and wiſdome of the greateſt. Go
did confound the power and wit o
Pharaoh and all *Egypt* by lice and ſuc
other vermin, as the ten plagues o
Egypt can teſtifie. He confounds th
1 King. 20. 14, army of *Benhadad*, and the two an
16. thirty Kings that were with him, b
the ſervants of the Princes of the pro
Gen. 3. 1. vinces. Thus a Serpent that creeps up
on the ground deprives *Adam* and a
his poſterity of all their happineſſe
Which had been utterly loſt, if Go
had not ſent the ſeed of the woma
to break the head of the Serpent. Thu
Num. 21. Serpents kill and ſlay the hoſte o
Iſrael, whom the enemies could no
hurt. Thus a braſen ſerpent heale
thoſes that were ſtung, whom all th
Phyſicians art could not cure. Thu
Exod. 14. *Moſes* rod divides the furious ſe
Thus ſpittle and clay do that whic
neither skill of Surgeons, nor powe

of Kings could do; yea which was ne-
ver done before from the beginning of Joh. 9.
the world; they open the eyes of one
born blind. Thus a poor woman ſpeeds Judg. 9.
Abimelech a mighty King, and ſends
him going with a peece of a milſtone,
whom armed Souldiers feared to come
neer. Thus a ſtone flung out of a ſling 1 Sam. 17.
by the hand of a youth kils *Goliath*
the Champion of the *Philiſtims*, and
the terrour of *Iſrael*. Thus the ſound Joſh. 6.
of Rams hornes blowes down the wals
of *Jericho*. Thus poor fiſhermen make Act. 4. 16.
chief Prieſts and Scribes almoſt at their
wits end by their own confeſſion, ſo
that they know not what to do. Thus
Moſes a poor ſheep-keeper troubles
Pharaoh and all the Kingdome of *Egypt:*
and brings out *Iſrael* in deſpight of
Pharaoh and all the power of *Egypt*.
A glorious work wrought by a mean
man, which a great Army could not
have done. This was the finger of
God. Thus *Abraham* a ſtranger on Gen. 14.
earth, a ſojourner, and one that dwelt
in tents, overthrows four Kings and
their Armies. Thus *Joſhua* the ſer- Joſh. 12.
vant of *Moſes* overthrows a multitude
of *Canaanitiſh* Kings in a little ſpace:
and takes their ſtrong cities and over-
runs

runs their countries, and gives them to the people of God in poſſeſſion. So eaſily doth God expell the Idols and Idolaters out of *Canaan*, that none but God himſelf might be ſerved in the holy Land.

Gods preparations are like his proceedings. He hath planted ſome qualities in the meaneſt which do exceed the ſtrength of the greateſt. Theſe he hath planted for rods to ſcourge the greateſt withal and the proudeſt. A little vermin carries a ſting to kill a mighty man withall. He need but touch him, and he dies. A little arrow a great way off murders a hugh ſtagge: and there is no flying from it. He may flie from men, from dogs, from horſes, but not from death. His wound runs with him. In many things the brute beaſts goe beyond reaſonable men. Whoſe ſight can reach ſo far as the Eagles? Whoſe noſe ſo far ſo as the bloud-hounds? No wonder if God ſcourge wiſe men by fools, and confound great ones by mean, that can do it by dogs, and by ſilly vermin if he pleaſe. *Herod* in all his pride and royalty cannot flie from ſilly wormes. Theſe eate him alive, that uſe not to de-

Act. 12. 24.

devour others till they die. Where are now his Phyſicians? Where are his Chirurgeons? Where are his men of war? Can none of theſe by skill nor force drive away a few wormes from the carkaſe of a King? So it ſeems. For *Herod* muſt be a quick coarſe. Where is mans nobility? where is his policy? where is his greatneſſe, that cannot free him from thoſe creatures that mans foot could conſume in a minute, if it could come at them?

But beſides the naturall and imbred qualities of weak creatures, when God purpoſes to make uſe of the meaneſt to confound the greateſt, he can increaſe their naturall quality miraculouſly. As the corn that goes ſingle in the earth comes forth with a happy and plentifull increaſe: ſo the qualities of meaneſt men, yea of meaneſt creatures, of molehils are made mountains, when God hath ſome great work to do by them. Thus by way of bleſſing, when God purpoſeth to reward *Jacob* for his hard ſervice, and to tranſlate *Labans* cattell with his children to *Jacobs* poſſeſſion, how ſlight a matter doth it? A few pilled rods caſt before the

Gen.30.38,39. the ſheep in the gutturs make the cattell bring forth ſpeckled ſheep in abundance: and by virtue of a former contract made *Laban* poor and *Jacob* rich. Nature peradventure might have done ſomething, working upon the phantaſie of the Cattell, but Gods bleſſing ſtrangely increaſeth the power of nature and *Jacobs* portion. And thus

2King.9.& 10. chapt. by way of curſing, a mad fellow eſteemed by the Captaines, whiſpering ſomething in the eares of *Jehu* procures a ſtrange alteration in the Kingdome of *Iſrael*, as the depoſing of *Joram*, the death of *Jeſabell*, the ſlaughter of ſeventy of *Ahabs* ſons, and all his kindred, the murther of two and forty of *Ahaziahs* brethren, the deſtruction of all the worſhippers of *Baal*, and the rooting of *Baal* out of *Iſrael*. It was much that an uproare ſhould riſe on ſo light a ground: but almoſt incredible to find ſo many alterations.

Beſides the naturall and encreaſe gifts of the meaneſt creatures, when God hath a purpoſe to pull down the ſtrength and pride of great ones, he leſſens their force, and puls down their ſpirits, that they may eaſily be trod under foot of the weakeſt. When God

pur

purpoſeth to ſcourge *Samſon* by thoſe *Philiſtims* whom he had often conquered before, he takes his ſtrength from him, and then *Samſon* becomes a prey to his enemies. His wit was overcome by a filly woman, and his ſtrength by thoſe that had been conquered by it. The men of *Jericho* that had ſtrong wals to encloſe them from the *Iſraelites*, yet when they had heard of the great things that God had done for them in the Countries about, their hearts melted, and there remained not any more courage in any man. God diſmayes the men of *Jericho*, that the *Iſraelites* may have the more eaſie victory. That this is Gods doing appears by *Moſes* ſwan-like ſong, who was beſt acquainted with Gods courſes, *How ſhould one*, ſaith he, *chaſe a thouſand, and two put ten thouſand to flight, except their Rock had ſold them, and the Lord had ſhut them up?* Strange it is to ſee how weak great men are, and how fooliſh wiſe men are, when God hath a purpoſe to confound them. He that gave them wit and ſtrength, can take them both away, when they abuſe them, and he intends to bring ſome great judgment upon them to the utter deſolation of

Judg. 16.

Joſh. 2. 11.

Deut. 32. 30.

their eſtates, and deſtruction of their ſouls and bodies. And if God do none of all theſe, yet he hath many ſuddain accidents at command to inflict upon men in the midſt of their jollity, which neither their wiſdome can foreſee, nor their power prevent. And this is done lightly by the meaneſt of the creatures. The Popes themſelves that inſult ſo proudly over Kings and Princes, have had wofull experience of this concluſion, and have ſealed it with their unexſpected ruin. Pope *Adrian* IV. was killed with a flie which got in his throat. None of the Phyſicians could get it out again. So a ſmall flie makes an end of a great Pope. *Urban* VI. ſcap't no better, who in his malice had tyed up ſome of his Cardinals in ſacks, and caſt them into the ſea to feed fiſhes. This tyrannous Pope catcht a fall off his mule, as ſhe ſtumbled in the ſtreet, and took his deaths wound, whereof he dyed within 27. dayes. So little an occaſion as the trip of a mule layes the glory of an inſolent Pope upon the ground. *Abſalom* the proud and rebellious ſon of *David* riding under an oak is hanged by the hair of the head: none of his followers offer to

Bal. de vit. Pont. Rom.

Serres French Invent.

2 Sam. 18.

to take him down, till *Joab* and his youngmen make an end of him. *Ahab* the wicked King of *Iſrael*, the bane of *Naboth*, and the uſurper of his vineyard, is killed by an arrow ſhot by he knows not whom, coming from he knows not whence. So that his diſguiſed apparell though it ſaved him from the ſword of the *Syrians*, yet it could not ſave him from an arrow ſhot by one that little dreamed of killing of a King. 1 King. 22.

Thus we ſee that God confounds the wiſdome, the power, the greatneſſe, the riches, the honour, the nobility of the greateſt men upon earth by ſome ſmall and contemptible means, to pull down the pride of the ſons of men. Hence then may we read to the greateſt a lecture of vigilancy, and a caveat to take heed of ſecurity. No place ſo ſecret that can hide from Gods judgments. No time ſo quiet and free from commotions, that can ſecure us againſt a thouſand evill accidents. In the night when we lie quiet in our beds, theeves may break in, and murther us: fire may begin within, and devour our lives and ſubſtance. The leaſt creatures have ſome ſtinging qua- *Uſe* 1.

lities, whereby they are fitted to be executioners of Gods wrath againſt mighty Princes. Great men thing themſelves ſafe in their palaces. But how ſoon can God ſet fire on them? They think no man dare make known their ſecret ſins, nor reveal their hidden wickedneſſes. But often doth God bring their works ofdarkneſſe to light by the meaneſt of their ſervants, and the moſt contemptible of their attendants. Let not them truſt to their wals, nor to their wealth, nor to their power. God fears not their greatneſſe: and he can ſtir up mean men to courage, ſo that they ſhall not fear the frowns of the mighty, but ſhall lay open their ſecret crimes unto the world, when God will come into the liſts and execute judgement upon the mighty.

Uſe 2. Secondly, Great men are here taught not to contemn mean ones, nor to deſpiſe the loweſt among the ſons of men. Some way or other there is whereby the leaſt things may work ſorrow to the greateſt. Flies, and frogs, and lice diſturbe *Pharaoh* the mighty King of *Egypt*, and come into his bed-chamber without the Kings leave, but ſent by

a greater and a divine authority. No ſhift had *Pharaoh* to rid his Kingdome, nor himſelf from theſe incombrances. And indeed there is no ſhift that great men have to avoid the fury of mean things but by turning away the anger of the moſt high God, who is Lord of hoſts, and in his diſpleaſure ſerves himſelf of the loweſt things to pull down the greateſt men. For as in a clock or a jack, the firſt wheel moving moves all the reſt; and if it ſtand ſtill, the reſt move not: ſo in the world, if God ſtir not againſt us, the creatures are quiet; but if he once pitch his tents, and ſet himſelf in battell array againſt us, then all the creatures, even the leaſt, are up in armes, ready placed in their ranks to confound thoſe whom God determines to ruine. But if they be once truly reconciled to God, then need not the leaſt to fear the power of the greateſt: much leſſe need the greateſt to fear any miſchief from the leaſt. Otherwiſe the leaſt Bee hath a ſting to anger a King; and the pooreſt muſt not be ſet light, for by them can God confound the mighty.

Thirdly, It teacheth all men to give glory to God, when they ſee great men *Uſe 3.*

and wiſe confounded by ſuch as are of no reputation. Or when they finde great impediments removed and taken out of the way by little things, and ſuch as men make no account of. Peradventure ſome great diſeaſe that threatens not only pain and grief, but death it ſelf to the whole body, is ta-
2 King. 20.7. ken away like *Hezekiahs* ſore, with a lump of figs. This is Gods doing. Per-
1 Sam. 17. adventure ſome great *Goliah*, challengeth and terrifyeth the whole hoaſt of *Iſrael*; and ſome *David* contemned by him, overthrows him. Let God have the glory of it. Peradventure ſome evill members in a Kingdome great in eſtate and policy, ſeek the ruin of it: and God prevents their deſignes by the means of men of low degree, and far beneath them both in eſtate, and underſtanding. God looks for the honour of it, and that the ſafety of the Kingdome ſhould be attributed to him. Peradventure in the Church ſome great Clerks may prove great hereticks or Schiſmaticks; and raiſe factions and diviſions, which may indanger the Church it ſelf. If God by others of meaner learning and parts, overthrow their hereſies, reaſon good that God ſhould

ſhould have all the glory. God doth often make choiſe of weak inſtruments to work by, that he may be known to be the author of the good work, and that his power may appear in the weakneſſe of the inſtrument, and the homage and honour of every glorious action may be attributed unto him who is the King of glory.

Laſtly, hence may we learn in all difficulties, eſpecially ſuch as the policy or might of our adverſaries plunge us into, to depend upon God, through whoſe providence great ones are brought low by mean inſtruments. No means are ever wanting unto God, who can make means: and ſuch means as we look not for, even the ſmalleſt accidents to overthrow our greateſt enemies. Their ſecreteſt plots are known to him. Their wiſeſt deſignes he can overturn by fooliſh inſtruments to their greater confuſion. Men meet with many difficulties in cloſing with their enemies. They fall ſhort of them ſometimes in power, ſometimes in policy. God is omniſcient, and omnipotent. Where he undertakes the work, all is eaſie. It proceeds with facility, which otherwiſe would prove a work of *Uſe* 4.

great difficulty. Without this dependence there is no ſafety to be had in the world. There is no man ſo wiſe in his own conceit, but another may overreach him. There is none ſo great, but another may prove greater then he. But ſuppoſe a man that were every way both the wiſeſt and the greateſt in the world, yet were he far from a ſure eſtate; becauſe he fals infinitely ſhort of Gods wiſdome and ſtrength, who can put matter enough into ſuch weak and ſimple ones, as he skorns to look upon, utterly to overthrow all his proſperity. Happy is he then, whether great or ſmall, wiſe or fooliſh, that depends on God alone, for he ſhall be ſafe in the fall of the mighty ones.

Hitherto we have paſſed through the the ſea of Gods election: now we are to come to the haven of Gods glory. We have heard the perſons largly deſcribed, and finde them for the moſt part to be the meaneſt. Now let us touch upon the impulſive cauſe, which might move God to make choiſe of ſuch, as it is delivered in the concluſion of the text:

That no fleſh ſhould glory in his preſence.

That

That they who glory in their power, or in their policy, may perceive their own weakneſſe, and may be driven to acknowledge, that without God they have nothing, they can do nothing, when they ſee the Kingdome of heaven opened by God to weak and ſimple perſons, and ſhut againſt them. Neither doth the Apoſtle ſay, That *theſe great ones* may not glory in his preſence; but, that *no fleſh* may. And ſurely by this means all glorying is excluded from all men in the world. The great and wiſe ones have no cauſe to glory, becauſe though they have great portions in this world, yet they are not often called to glory in the world to come. The poor and ſimple have no cauſe to glory, becauſe though they be called to happineſſe in heaven, yet they are but fooliſh and mean perſons here. The former could not attain happineſſe by their wit. The latter could not attain to it of themſelves for lack of forecaſt. Thus is all occaſion of boaſting in the ſight of God taken from all fleſh, and all the glory of our happineſs left for God, by whoſe grace alone, and not by any thing in us we are brought to eternall felicity. So are we taught by *Fulgentius*,

God

Unus Deus eſt qui gratis et vocat prædeſtinatos, et juſtificat vocatos, et glorificat juſtificatos. Fulg. de præd. ad Mon. lib. 1.

Plena poteſtas quæ eſt, niſi ſola divinitas? Fulg. de paſſ. Dom. ad Tral. lib. 3.

God, ſaith he, *alone is he that freely both calls ſuch as are predeſtinate, and juſtifies ſuch as are called, and glorifies ſuch as are juſtifyed.* All power of creatures is but weakneſſe, that God may have all the glory who hath all the power. For as the ſame Father affirmes, *Fulneſſe of power is to be found in none but in God alone.* To draw this particular then to a generall, here the Spirit of God by the mouth of St. *Paul* informes us, that

> *God by his providence ſo rules all things, that the glory of all in the end ſhall return to God.*

He is the firſt mover of all, and therefore will move all to his own honour at laſt. This courſe God obſerves in the particular promotions of particular perſons. He raiſeth *David* from a ſorry ſhepherd to a mighty King. And *David* in his generation exceedingly honoured God, and promoted the cauſe of religion. God rent the ten tribes from *Rehoboam*, and gave them to *Jeroboam*. Although *Jeroboam* had no care to honour God, yet by this rent did God honour his juſtice in plaguing *Solomons* idolatry with the loſſe of many ſubjects upon his poſterity, fulfilling the curſe threatned

threatned againſt idolaters in the ſe-
ond Commandement in puniſhing the
ns of the parents upon the children.
God raiſeth *Jehu*, and of a Captain in
Iſrael, makes him King over *Iſrael*. By this
eans God honours his name, and
ids *Iſrael* of two enemies, *Ahab* and all
is poſterity, and *Baal* and all his wor-
hippers. *Jehu* at Gods command riddes
hem all out of *Iſrael*. Whatſoever be the
eans of our preferment, all the glory
f it belongs unto God. As it is in
ome mens peculiar preferments, ſo
s it in common favours. *Conſider the* Luk. 12. 24.
avens, ſaith our bleſſed Saviour, *for they*
either ſow nor reap, which neither have ſtore-
uſe nor barn, and God feedeth them. Nei-
her doth God feed the ravens alone, but
ll other creatures alſo, as the *Pſalmiſt*
cknowledgeth, *Theſe wait all upon* Pſ. 104. 27, 28.
thee, that thou mayeſt give them their meat
in due ſeaſon. That thou giveſt them, they
gather: thou openeſt thine hand, they are fil-
led with good. Though men will not
cknowledge it, yet their Corne, and
Vine, and Oil, their ſilver and gold are
f God. Neither is it otherwiſe in Hoſ. 2. 8.
olitical affaires. God takes the main
roke in all popular mutations unto
imſelf. The *Egyptians* muſt become ſub-

ject

Iſa. 20. 4. ject to the *Aſſyrians*, but the glory of i
muſt not be given to their ſtrength,
for God himſelf hath foretold it, and
appointed it. *Jeruſalem* muſt be burned
with fire, and the Citizens made ſlave
to the *Caldeans*, but it is by Gods deter-
Jer. 34. 2. mination. *Thus ſaith the Lord, Behold I will give this city into the hand of the King of Babylon, and he ſhall burn it with fire.*

Laſtly, ſo it is in Eccleſiaſticall oc
currents. The Arke of God muſt b
carryed into captivity, but not becauſe
of the power of the enemies, but be
cauſe God gives it into their hands fo
Pſal. 78. 61. the ſins of his people. *God delivered his ſtrength into captivity, and his glory into the enemies hand.* The Arke muſt be brough
back again from the enemies, but not b
the force of the *Iſraelites*. For God ſend
1 Sam. 6. 9. judgements on the *Philiſtines*, and force
them to ſend back the Arke, and b
directing it into his own coaſts with
out a driver, manifeſts his own powe
and glory. So might the enemies ſe
that without Gods permiſſion the
could not have taken the Arke bein
compelled by him to ſend it back again
Much more then in diſpoſing of ſpiri
tuall graces and eternall favours doth
God procure everlaſting glory to him
ſe

ſelf, as well as perpetuall felicity to his choſen. And therefore doth he chuſe the meaneſt, not only to confound the mighty, but alſo to bring all the honour to himſelf, and in the Apoſtles language, *That no fleſh may glory in his preſence.* God can do what he liſt, when he liſt, without mans help, againſt all mans power and wit. It is all one to him whether he work with inſtruments, or without inſtruments. It coſts him never the more paines: nor the worke is never a whit the more difficult to his divine Majeſty and Almighty power. The glory therefore of all good and glorious actions belongs not to the inſtruments, but unto God. In warlike victories the Captain hath not all the glory due to him, becauſe he cannot fight without Souldiers and Weapons. But God can do that without means, which he doth do by means. He can convert men by the Miniſtry of the word: and he can do it without. So that all the glory of it muſt of neceſſity be Gods. It was not the diligence of *Abrahams* ſervant, nor the forecaſt of *Abraham*, that brought *Rebecca* to *Iſaac*, but Gods overruling hand and providence. His Angell directs *Abrahams* ſervant Gen. 24. 7. 27.

vant to the place appointed. Reaſon is then that he ſhould refer all things to his own honour, that diſpoſeth of all things at his own pleaſure. And ſo much the rather becauſe no profit comes unto God out of his actions. All the benefit of them is ours. We may be made happier by them, he cannot. The greater glory therefore is due to him, becauſe all his works tend unto our benefit. His love to us requires that he be glorifyed by us. Nothing can be added to him to make him more happy. What can be expected leſſe then but that that happineſſe and perfection which he hath already, be declared and manifeſted ſome way or other in all the courſes of his creatures?

Uſe 1. This meditation puls down the pride of all the world, if it be well digeſted. One man ſwels becauſe of his honours. Another is puft up with his wealth and poſſeſſions. Another boaſts of his ſtock and pedegree, and rips up the virtues of his predeceſſors that hath none of his own. Another brags of his wit and wiſe projects, and famous inventions. Another is lifted up with his valour, and the notable atchievements and feats of war, that his hand have

have accompliſhed. Another triumphs in proſperity, becauſe of his magnanimity and courage in adverſity, which he hath outworn by his patience and ſtaſt behind him. All theſe are injurious to God. They may boaſt as long as they will, but God will lay their honour in the duſt, and ſet up the trophies of his honor in their confuſion. Such as will not give glory to God, ſhall finde none themſelves in the end. God will take from them what they arrogate to themſelves, and turn all to his own praiſe.

The concluſion of all ſhall be this, that teacheth us which is the true religion. It muſt needs be that which aims moſt at Gods honour, and refers all to Gods glory. It muſt needs be that religion, that puls down all pride of man, and attributes all the good that is in man to God the giver. It cannot be the religion of the Church of *Rome*, that attributes a great deal to mans merits. It cannot be our new Pelagianiſme, or Arminianiſme, that aſcribes too much to mans will, and makes his eternall happineſſe to hang upon the doubtfull and ſlippery turning of his own inclination. It muſt needs be ours, which ſub-

ſubjects all to God, that reduceth every thing that good is, or comfortable to God, as the fountain. This religion ſuits beſt with St. *Pauls* words, and permits *no fleſh to glory in Gods preſence.* In this Religion let us live; in this Religion let us die, that we may be found in the number of Gods choſen, and joyne his glory to our everlaſting felicity.

Amen.

GODS

GODS CHOISE AND MANS DILIGENCE:

IN WHICH

Is explained the Doctrine of free *Election*, and *Vocation* answerable to it. Both of particular persons: yet may be uncertain to them for a time.

And the way of making both certain upon Scripture grounds DISCOVERED.

Deliverd in divers *SERMONS* at *Christs Church Canterbury.*

By *Francis Taylor*, B. D.
And Preacher there.

LONDON,
Printed by *E. C.* for *G.* and *H. Everſden* at the *Gray-hound* in *Pauls-church-yard*, 1654.

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK

To the HONOUABLE
his reall Friend
Collonel *John Dixwell.*

SAlvian *one of the holieſt of the ancient Writers, tels us,* Liber eſt quiſpiam beneficiorum fœnore non gravatus: coguntur autem omnes ipſa conſcientia

ſua ad repenſationem viciſſitudinis, poſtquam eſſe cœperint debitores. *Contra Avarit. lib.* 4. Every man is free, that is not bound to pay intereſt for benefits received: but all are compelled even by their own conſcience to requite benefits with the like, after they once become debtours. *But like for like I cannot give: What ſhall I then, what can I leſſe do,*

do, then give a cordiall and verball acknowledgement, where I cannot render a reall recompence? I am encouraged by that of Heliodorus, Gratitudo viro ſapienti pulcherrimum munus; multoſque novi, qui hoc donum, tanquam theſaurum, in animo repoſuerunt. *Lib. Æthiopic. altero.* Thankfulneſſe is a moſt beautifull gift to a wiſe man; and I have known many,

who have laid up this preſent in mind, as a treaſure. *True it is, the greateſt praiſe for favours received by men is due to God, in whoſe hands are the hearts of men. Yet though the fountain be moſt to be eyed, the rivers are not to be ſlighted.* Davids *care ſpurs me on to gratitude, who acknowledges* Jonathans *love in his kindneſſe to his poſterity,* 2 Sam. 9. 3,7. *I ſhould be very*

very ungratefull then, if I ſhould not acknowledge your kindneſſe not only to me and mine, but alſo to many other godly Miniſters in encouraging of us, and them in the work of the Miniſtry. Our concord in Canterbury *in driving on the work of the Goſpell, though we differ about Government, and our ſtout conſent to maintain purity of Doctrine, as it may be exemplary*

to other places, ſo it is throughly known to you. And I muſt acknowledge in the name of my fellow Labourers, that while you were employed in the Honourable houſe of Parliament, you were the main inſtrument of ſetling and paying our means. I may ſay with Ennodius, *Lib.* 1. *Epiſt.* 7. Quamvis non in me ad florem venerit matura facundia, et preſſus onere gratiæ ſolvendi de-

leſerar facultate; com-
nitto tamen cymbam
neam placido mari; quia
arum ab ingratitudine
iffert muta gratitudo.
Although I have not at-
ained to the height of
loquence, and am over-
reſſed with your kind-
eſſe, ſo that I want
ower to requite; yet I
ave adventured to put
ny ſlender boat into the
alme ſea; conſidering,
hat a dumbe gratitude

differs

differs little from ingra- n i
titude. *I ſet before yo* ne
Gods Choice, *and ſha* ye
pray to God to give yo th
grace to uſe diligence t
make your calling an
election ſure.

And ſo deſiring you t
acccept kindly of th
ſmall token of love an
thankefulneſſe, I com
mend you to God, an
to the word of his grac
which is able to buil
you up, and to give yo
a

n inheritance among all
hem which are ſanctify-
yed, *Act.* 20. 32. *So pray-*
th he that is

At yours Honours
ſervice in the Lord,

Francis Taylor.

2 Pet. 1. 10.

Give diligence to make your calling and election ſure.

IT is an infallible rule in the Schooles (dearly beloved in our beſt beloved Lord and Saviour) hat the end which is ever laſt in xecution, is alwayes the firſt in in-ntion. The happy end of this unhap-y life, is the happineſſe of a better fe. This is the laſt, this is the laſting licity of Gods elect. This is the fi-all, this is the perpetuall beatitude, hat God hath choſen us to before the orld, that God hath called us to in e world, that God will crown us ith after the world. As it is the laſt n Gods execution, ſo let it be the firſt n your intention.

Give

Give diligence to make your calling and election ſure.

In this little world the Iſle of Man the externall ornaments of the body are lively pictures of the internall indowments of the ſoul. The eye of the ſoul is the Underſtanding: it guides all the faculties of the ſoul. The foot is the Will: it carries all the ſoul whither it pleaſe. The hands of the ſoul are the Affections: theſe bring forth as many ſeverall actions in the life as the hands can ſhew artificiall operations in the world. The great world is like the little world. The variety of mens naturall eſtates is an evident expreſſion of their different ſpiritual conditions. The world may be muſtred in three rankes. The vantguard conſiſts of ſuch as are poor: this is a diſeaſe that moſt men complain of. The main battail brings forth thoſe that have riches, but vex themſelves as if they had none, and live in want, that might live in plenty. The rereward holds thoſe that are rich, and know they are rich, that live plentifully and

nd bountifully according to their iches. Such is the variety of mens everall conditions in the Church. ome have no riches at all, but are *retched and miſerable, poor and blind, and* Revel. 3. 17. *aked*, meer luke-warme *Laodiceans*, me-ſerving formall Hypocrites. Theſe re born in ſin, and live in ſin, and die ſin. The riches of Gods grace they ave no ſhare of, they are but baptized *imon Maguſſes. They have neither part* Act. 8. 21. *r lot in this matter: for their heart is not ght in the ſight of God.* Others have piritual treaſure, but they know it ot. They vex themſelves for want of pprehending that favour which they ave. They live as uncomfortably in he midſt of grace, as covetous men in he midſt of riches. Theſe ſay with *ſaph, Hath God forgotten to be gracious?* Pſal. 77. 9. *ath he in anger ſhut up his tender mercies?* heſe pray with *David, Make me to* Pſal. 51. 8. *ear joy and gladneſſe: that the bones hich thou haſt broken may rejoyce.* Others ave the riches of Gods grace, and now they have it. Theſe are full of y, as well as grace, examples of heertulneſſe and careſulneſſe, patterns f piety and alacrity. Theſe ſing with *avid, We will both lay us down in peace* Pſal. 4. 8.

and

and sleep: for thou Lord only makest us dwell in safety. These ride in triumph over all worldly things with St. *Paul*

Rom. 8.38,39. *We are perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

The first condition is miserable.
The second is uncomfortable.
The third is admirable.

To those of the first condition, I say no more, but let them pray to be delivered out of their unhappinesse.

Those of the third sort I advise to praise God for their happinesse.

But those of the second estate whose comfort is the scope of these meditations, I must endevour to perswade to the fruition of spirituall contentednesse. Set before your eyes some worldly *Nabal*, whose inheritance is called in question. See how he plots in his mind, goes to the Scriveners, consults with the Lawyers, spends his money, wasts his time to amend those errours that have tainted his Evidences. Suppose in me you hear St. *Peter* exhor-

ting

ting you to use the same diligence to assure your eternall inheritance.

We are Gods labourers, we are Gods building. 1 Cor. 3. 9.

The builder first layes a foundation: then raises the walles, and lastly secures the whole building against all tempests with a roof. So must I lay a foundation in explication, build up the wals with observation, and secure all with application.

Use diligence.

The Greek word is originally derived from a word that signifies to make haste. Diligence is neither slow nor slothfull. The weight of the matter requiring hast commands diligence. The cure of spirituall distractions is not to be deferred. No time is to be neglected, when the rents of the soul are to be repaired. Scruples of conscience must be suddainly removed. They are not worth house-room. A green wound is easily healed, but time alone is sufficient to make it incurable. Those scruples that at first might have been easily blasted, in processe of time may grow to such a flame, σπουδάζω ἀ σπένδω.

that no water can quench them. Health encreaſeth by labour, but wounds and ſickneſſe grow by idleneſſe. Haſte therefore and diligence are requiſite, where pangs of conſcience are to be removed.

To make your calling.

Calling puts us in minde, how we come by all our happineſſe. We are born miſerable, our preferment comes from heaven. Judges are men by birth and Judges by calling: men from their parents, Judges from their prince. So we have our naturall part from our parents, our ſpirituall grace from God.

And election.

ἐκλογὴ ab ἐκλέγω.

This word not only notes an accepting, but alſo a picking or chuſing of ſome out of the midſt of others of the ſame nature. So the gardner picks one flower to ſmell to, and leaves many as good. So the Gentleman walking in his orchyard gathers one apple to eat, and leaves many growing on the ſame tree. So God freely picks

ou

out ſome veſſels for honour, and leaves others of the ſame ſtampe in that earthly and miſerable ſtate wherein he found them.

Sure.

Make it firme or eſtabliſhed. The houſe that totters muſt be ript up and repaired, till it ſtand faſt againſt all winds. So muſt the ſoul that wavers be eſtabliſhed with Gods promiſes againſt all aſſaults of Satan. There muſt be no room left for doubting in time to come.

Let us now paraphraſe a little the words of St. *Peter*. Imagine you heard him ſpeaking thus, I know you are men as well as Chriſtians. You have many worldly cares for this life, but let your greateſt care be for the life to come. The Devill will ſet fiercely upon your vocation, and plant his greateſt Ordinance againſt your election. Neglect you no opportunity to make up the breaches, that Satan may not reenter. Leave not the worke begun, till it be finiſhed. Leave no place for doubting God hath elected you and called you to grace and glory. Labour

to aſſure your title to the end. And thus much for expoſition.

The builder that hath reared up his houſe without, comes after to look within, and proportions it unto divers rooms for the pleaſure of the beholder, and the profit of the dweller. So muſt I lead you from the outſide of my text to view the ſeverall chambers within this ſpatious building for the profit and the comfort of your ſouls. This beautifull tree affords unto us theſe fruitfull branches for heavenly meditations.

1. That there is an election.

2. That there is a vocation depending upon it, and anſwerable to it.

3. That this election and vocation are of particular perſons.

4. That both of them may be uncertain to them, that have intereſt in both.

5. That they may be made certain.

6. That the way to make them certain is by diligence.

Who would not then uſe all diligence to make his calling and election ſure?

For

For the firſt.

There is an election.

The Scripture mentions the elected, and the Elector hand in hand in many places. Our Saviour Chriſt joynes them, *Shall not God avenge his own elect?* Luk. 18. 7. St. *Paul* followes his Maſters ſteps, *Who ſhall lay any thing to the charge of* Rom. 8. 33. *Gods elect?* The like teſtimony he gives the *Theſſalonians* as well as the *Romans*, *Knowing brethren beloved your election of* 1 Theſſ. 1. 4. *God.*

The book of God affords unto us a twofold divine election. Some God chooſeth to glorious offices in this world: ſome to eternall glory in the world to come. *Judas* was choſen to be an Apoſtle on earth, but not to be a Saint in heaven. Chriſt puts him into the one, but ſhuts him out of the other, *Have not I choſen twelve of you, and* Joh. 6. 70. *one of you is a Devill?* The *Theſſalonians* 1 Theſſ. 1. 4. are ordained to heavenly glory, not to earthly Apoſtleſhip. *Peter* and *Paul* are elected to be Apoſtles in this world, and Saints in a better. This difference I mention by the way, that ſuch as

are not elected to honourable imployments in Church or Common-wealth, may not be discouraged; they may be elected to eternall happinesse in heaven. In the warres all that are chosen to be Souldiers, are not chosen to be Captains. In the Church, all that are chosen to be Saints in the Churches, are not chosen to be Angels of the Churches. Each Church hath many Saints, yet but one Angell. All that are chosen to be golden candlesticks, are not chosen to be starres. The builder among many stones chuseth one to be a corner stone, but layes by many first, not to shut them out of the building, but to reserve them to a convenient place. The bunch of grapes that is not pulled with the hand of the passenger to eat, is not cast away by the Master of the Vineyard, but kept to make wine to drink. In Gods Vineyard many that are not preferd before, may expect their preferment at the vintage.

Revel. 2. 1. Τῷ ἀγγέλῳ, &c.

Revel. 1. 20.

Video etiam ex electis seligi aliquos ad aliquid majus atq; præstantius, sicut in militia cum tyrones electi fuerint, ex his quoque eliguntur ad opus aliquod majus armorum. Et cum eliguntur in Ecclesia, qui fiant præpositi, non utique cæteri reprobantur, cum omnes boni fideles electi merito nuncupentur. Eliguntur in ædificio lapides angulares, non reprobatis cæteris qui structuræ partibus aliis deputantur. Eliguntur uvæ ad vescendum, nec reprobamus alias, quas relinquimus ad bibendum. Aug. de civ. Dei. lib. 7. c. 1.

Those

Thoſe that are not rulers of the Church, may be members of the Church: *If the ear ſhall ſay, Becauſe I am not the eye, I am not of the body, is it therefore not of the body?* It often happens in the Church, as it doth in the body, that leſſe honoured members have more abundant honour put upon them, and finde it by experience in the end, that election to eternall goes beyond all temporall honours. 1 Cor. 12. 16. 1 Cor. 12. 23.

But what have I to do with uncertain offices upon earth, my thoughts muſt follow St. *Peter*, and mount up to election, that leads to everlaſting happineſſe. Such an election there is, and it is well for them that are elected, that there is ſuch an one, how ere it goe with others. Kings, Princes, Judges upon earth, have offices and honours to beſtow upon their favourites. Theſe they beſtow upon whom they pleaſe, they deny to whom they liſt, and no man cals them to account for either. Shall that liberty be denyed to God, that is granted to Gods deputies upon earth? Shall any man queſtion God for giving or denying, that ſees men give and deny every day without a reaſon? When I

look upon the face of ſuch as are elected, I know not how to deny an election. They are fooliſh, they are mean, they are feeble. The world chuſeth the wiſe, and refuſeth the fooliſh, takes the great, and puts by the mean, accepts the ſtrong, regards not the weak. Surely ſuch as theſe could never be ſo highly advanced, were it not for Gods chuſing them before greater perſonages. Where is their nobility? Where is their dexterity of apprehenſion, and deepneſſe of underſtanding? Where is their martiall fortitude, and rare exploits of war? They that have theſe are refuſed: they that want theſe are received. This cannot be without an abſolute and free election. Caſt your eyes aſide now a while: look off Gods elect, and view their children. Compare *Iſhmael* with *Abraham*, *Eſau* with *Iſaac*, *Abſalom* and *Ammon* with *David*. How unlike are theſe children to theſe parents? If their parents had got their freedome by their ſervice, they would have pleaded the cuſtome of the City to make their children free. Their children are partakers of their nature, but not of their grace. The pureſt wheat caſt in the ground brings forth

forth corn full of chaffe and darnell. He that conſiders the corn mingled with traſh, and compares it with the pure ſeed caſt into the ground, muſt needs conclude, the ſeed was not ſo clean by nature, (elſe would this have been ſo too) but it was purifyed by the ſowers labour. In like ſort he that ſees the wickedneſſe of *Abſalom*, and compares it with the goodneſſe of *David*, will be forced to confeſſe that *Davids* good came not from *Iſhaies* ſeed, but from Gods election.

Laſtly, conſider the corrupt eſtate of all men by nature, and ſee if any man can come to God without election. We are the beſt of us too much corrupted by nature to repent of our ſelves. Gods choiſe therefore muſt make the difference. *Man is a creature that wanders from his Creatour, unleſſe his Creatour be mindfull of him, and chuſe him freely, and love him freely, becauſe he can neither chuſe nor love, except he be firſt elected, beloved and healed, who by reaſon of his blindneſſe diſcernes not what is to be choſen,*

Quid eſt homo? Aberrans a creatore creatura: niſi creator ejus memor ſit ejus: et eligat eum gratis, et diligat gratis: quia non poteſt eligere vel diligere, niſi prius electus dilectuſq; curetur, qui cæcitate eligenda non cernit, et languore diligenda faſtidit. Aug. de Temp. ſer. 223.

and

and by reaſon of his weakneſſe loathes what is to be beloved. Truely and deeply obſerved by St. *Auguſtine. Proſper* ſutably, *God muſt be his guide that comes to God.* I conclude the point with his authority, that goes beyond both *Auguſtines* and *Proſpers*, *No man can come to me, except the Father which hath ſent me, draw him.*

Deo duce venitur ad Deum. Proſ. de. voc. gent. l. 1. c. 24.

John. 6. 44.

Marke this I beſeech you, you that ſcoffe and deride at election, and at thoſe whoſe greateſt comfort is, that they have the eternall teſtimony of Gods Spirit, that they are elected. Your ſcoffes may keep you from ſanctification, but cannot deprive them of their expectation. This is their greateſt comfort. Take life and goods and all, only let them quietly enjoy the perſwaſion of Gods election, and they are well. No marvail if men ſcoffe at election, when they are taught a mock-election. Many maintain an election, that is no election, and teach a choiſe without choiſe. What did it profit *Saul* to boaſt, I have performed the commandement of God, when the ſheep and oxen open their mouthes and ſtop his? What will it profit theſe men to cracke of election, when they

1 Sam. 15. 14.

over-

verthrow all abſolute and free choiſe? may be this charge is too loud to me out of my mouth, it will ſound tter in the words of *Auguſtine*, and oid the imputation of novelty. hoſe that acknowledge no other ction but out of works or faith reſeen, let them heare St. *Auguſtines* om, *You have not choſen me*, ſaith our viour) *but I have ſen you. What were when we were choſen, wicked and caſta-* ges? *For we had not beleeved in him, that ſhould chuſe us. For e choſe beleevers, he ſe ſuch as were choſen re. Why ſhould he n ſay, You have not ſen me, but becauſe his y prevented us? This ly overthrows the vain ſoning of ſuch, as de- the foreknowledge of against the grace of , and ſay, God hath efore choſen us before the creation of the ld, becauſe he knew beforehand that we ld be good, not becauſe he would make us good.*

Non vos me elegiſtis, inquit, ſed ego vos elegi. Quid ergo eramus, niſi iniqui, et perditi? Neq; enim jam crediderámus in eum: ut eligeret nos. Nam ſi jam credentes elegit, electos elegit. Cur ergo diceret, Non vos me elegiſtis, niſi quia miſericordia ejus prævenit nos? Hic certe vacat vana illorum ratiocinatio, qui præſcientiam Dei defendunt contra gratiam Dei: et ideo dicunt nos electos ante mundi conſtitutionem, quia præſcivit nos Deus futuros bonos, non ſe ipſum nos facturum bonos. Non hoc dicit, qui dicit, Non vos me elegiſtis, quoniam ſi propterea nos elegiſſet, quia bonos futuros eſſe nos præſciverat, ſimul etiam præſciſſet, quod eum nos fuiſſemus prius electuri. Aug. in Joh. tract. 86.

Et paulo post. Audi ingrate, ingrate audi. Non vos me elegistis, sed ego elegi vos. Non est ut dicas, ideo electus sum quia jam credebam. Si enim credebas in eum jam elegeras eum. Sed audi. Non vos me elegistis.

good. He saith not so, that saith, Ye have not chosen me, because if he had therefore chosen us, because he foreknew, that we would be good, he would withall have foreknown, that we would have chosen him first. And not far after, *Hearken O ingratefull person, O ingratefull person hearken. Ye have not chosen me, but I have chosen you. There is no reason for thee to say, I was therefore chosen, because I did beleeve before. For if thou didst beleeve him first, thou hadst first chosen him. But hear, ye have not chosen me.* So that in St. *Augustines* judgment an election of faith or works foreseen is either no election or a self election. And they that teach it, give occasion to prophane persons to scoffe at God's election. Let Gods elect not only not be discouraged by scoffers, nor daunted by false teachers, but let them acknowledge a divine election, as the foundation of all their holinesse and happinesse.

What were you before God chose you, but unholy, unhappy? What would ye have been yet, if God had not chosen you, but what you were before? Let *Augustine* answer the question, *What shall we then say, will*

re hear, *Ye have not choſen me, but that we were evill, but are elected, that we might be good through his grace that hath elected us?* In all the Scripture there is no higher action then Gods election. Acknowledge this therefore for the fountain, from whence ſpring the two pleaſant ſtreams of grace and glory. And thus much for the firſt and top branch of this moſt glorious tree. We have climed up to the higheſt, now let us go downward by degrees, ſlowly and ſafely for fear of falling.

Quid ergo dicturi ſumus audiendo, non vos me elegiſtis, niſi quia mali eramus, et electi ſumus, ut boni per gratiam nos eligentis eſſemus? Aug. in Joh. tract. 86.

2. *There is a vocation depending upon this election, and anſwerable to it.*

That vocation depends upon election, and goes hand in hand with it, St. *Paul* inſtructs the *Romans*, *Whom he did predeſtinate, them he alſo called.* He adviſeth the *Corinthians* not to marvail at the meanneſſe of ſuch as were called, for they are the very ſame that were elected. Ye ſee that God hath called fooliſh and mean perſons to be heirs of glory, becauſe he had choſen them before he made the world. We are called to faith, and what is that, but *the faith of Gods elect*? St. *Auguſtine* obſerves,

Rom. 8. 30.

1 Cor. 1. 26, 27.

Tit. 1. 1.

obſerves that in the beginning of both St. *Pauls* Epiſtles to *Timothy*, there is a Trinity of bleſſings, not found ſo linked in the beginning of many other of the Canonicall Epiſtles, *Grace, mercy and peace. The Apoſtle,* (ſaith he) *put Mercy between Grace, and Peace, that he might plainly ſhew that the Spirit of God is given us, not for the merits of our former works, but according to Gods mercy.* And indeed what can come between Gods grace of election, and our peace of juſtification, ſo fitly, as Gods mercy in our vocation? Before we mention a twofold election, now we muſt mention a twofold vocation:

Id verbum interpoſuit, quo plane apparetur atq; oſtenditur non meritis operum priorum, ſed ſecundum miſericordiam Dei nobis dari ſpiritum ſanctum. Aug. expoſ. epiſt. ad Rom. inchoatæ. lib. 1.

The one outward, in the Miniſtry of the Word.

The other inward, in the operation of Gods Spirit.

The former depends not upon election. *Many called, few choſen, Mat.* 22. 16. There are ſome ſo called that are not elected, as *Judas* and *Simon Magus*. The net takes many things, that afterward are caſt away at ſhore. The Goſpell calls many outwardly that after periſh eternally. *Moſes* word brought many out of *Egypt*, that fell ſhort of *Canaan*, and periſhed in the wilderneſſe. The in-

Mat. 13. 47, 48.

Jud. v. 5.

nall vocation is the ſubject I am now to treat of, and that alwayes depends upon eternall election. For vocation is nothing elſe but the execution of election. Grace is ordained to be given by the one, and grace is actually given by the other. The *purpoſe of God according to election* is perfected by God *that calleth*. This made *Auguſtine* to call *predeſtination an hidden vocation*. And we may as well call vocation a manifeſt election. Gods conſails eternally precede the execution, and the execution followes in time juſt according to the precedent determination. The perſons called muſt needs be the ſame that were elected. Otherwiſe Gods counſail may be deluded; and his concluſions may be altered. Yea the determinations of God before the world muſt be ſubject to the actions of men in the world. If they pleaſe his purpoſe ſhall ſtand; if they pleaſe not, it ſhall be altered. Thus ſhall Gods omnipotency ſtoop to mans infirmity, and mans mutability over-rule Gods immutability.

Rom. 9. 11.

Aug. lib. 83. queſt.

Here may we behold the downfall of naturall preparations, and meritorious diſpoſitions conſiſting of the good

good uſe of naturall endowments whereby our calling ſhould be furthered, and without which it cannot, as ſome think, be attained. Our vocation depends upon Gods election not upon our preparations. How was *Paul* diſpoſed and affected, when Act. 9. Chriſt cals him? How doth he uſe the ſtrength of naturall principles, and the great knowledge of the Law? Doth he not notwithſtanding all theſe carry a bloudy minde againſt Chriſt members at that very time, when the head cals him to be a member? Had not *Pauls* calling depended on Gods choiſe at that time, for any will or inclination of his own, he had never been called. The ſcope of the Apoſtle *Rom.* 9. is to Aug. ad Simplic. lib. 1. be noted, which was, that no man might glory of their well deſerving workes, which the *Jews* were wont to boaſt of. The *Jewes* were better prepared then the *Gentiles* by the Law. Yet were the *Gentiles* called in more abundance, becauſe a greater number of them were elected. St. *Paul* gives us an example of two brethren *Jacob* and *Eſau* born of the ſame parents, lying together in the ſame wombe,

wombe, born at the ſame birth, that we might not dream of any different preparations of their own, or divers diſpoſitions of their parents at ſeverall times: Yet is one of theſe brethren effectually called, the other not. The Apoſtle gives the reaſon, becauſe God had elected the one and not the other, and his election produceth *Jacobs* calling. So that our vocation depends not on our preparation, but on Gods election. Aug. ad Simplic. lib. 1. Rom. 9. 11.

Here alſo the confidence of Gods ſervants finds an anchor to reſt upon. If our vocation depend not upon our actions, but upon Gods election, then will it ſtand firme. Our enemies may as ſoon alter the courſe of Gods election, as deprive us of the benefits of our vocation. This made St. *Paul* preſently after the doctrine of election and vocation ſo pathetically to exclaime, *What ſhall we ſay to theſe things? If God be for us, who can be againſt us?* Take *Auguſtines* comment upon St. *Pauls* exclamation, and ſee how ſweetly it ſounds, *God is for us in predeſtinating us: God is for us in calling us: God is for us in juſtifying us:* Rom. 8. 31.

God is for us in glorifying us. If God be thus for us, who can be against us? He hath predestinated us, before we were: He hath called us, when we were averse from him: He hath justifyed us, when we were sinners: He hath glorifyed us, when we were mortall. If God be thus for us, who can be against us? He that will be an adversary to them, whom God hath predestinated, called, justifyed, glorifyed, let him prepare himself, if he be able, to fight against God. For seeing we have heard, If God be for us, who can be against us? no man can hurt us, but he that can overcome God. And who can overcome the Almighty? Wicked men may hurt themselves, but not hurt us, unlesse they can prevail against God. They do, with *Saul*, but kick against the prickes. Let the mad-man kick never so fiercely against them, he doth but hurt his own feet. The opposition of wicked men

Deus pro nobis, ut prædestinaret nos: Deus pro nobis, ut vocaret nos: Deus pro nobis, ut justificaret nos: Deus pro nobis, ut glorificaret nos. Si Deus pro nobis, quis contra nos? Prædestinavit antequam essemus: vocavit, cum amissi essemus: justificavit, cum peccatores essemus: glorificavit, cum mortales essemus. Si Deus pro nobis, quis contra nos? Prædestinatis a Deo, vocatis, justificatis, glorificatis qui vult adversari, paret se, si potest, bellare adversus Deum. Ubi enim audivimus, Si Deus pro nobis, quis contra nos, nisi qui Deum vincit, non lædit nos. Et quis est, qui vincit omnipotentem? Aug. de verbis Apost. ser. 16.

men doth but further their own damnation, not interrupt our vocation, unleſſe they can annihilate Gods election.

The time requires now, that we ſhould come from generals to particulars. What good can election or vocation do to us, unleſſe we have a part therein? Thus are we come down one ſtep lower to the appropriation of Gods election and vocation.

3. *This election and vocation are both of particular perſons.*

It is your calling, it is your election, therefore ſtudy to make it ſure. Election and vocation are not in generall of ſome qualities in men, or of ſome conditions of men, but of ſome particular perſons. St. *Paul* tels his *Theſſalonians*, that *all men have not faith*. *Timothy* is more fully inſtructed in this myſtery, that he may inſtruct others in it, *The Lord knoweth them that are his*. The ſimilitude of a great houſe illuſtrates it, that hath veſſels of honour and diſhonour within the ſame wals: ſo in Gods houſe, *his Church*,

ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν, The calling and election of you.

2 Theſſ. 3. 2.

2 Tim. 2. 19, 20.

there are veſſels of mercy, and veſſels of anger. There are choſen *Iſraelites*,
Rom. 11. 7. and refuſed *Iſraelites*. *The election hath obtained it, and the reſt were blinded.* In one verſe there are the elect, and the reſt: the elect obtaining righteouſneſſe, the reſt miſſing it. Election is delivered as the cauſe why they obtained it, for the Apoſtle ſaith not, *the elected*, but *the election*, noting that they obtained righteouſneſſe not by their own diſpoſition, but by Gods
Rom. 9. 11, 13. election. In *Rebeccas* wombe at one time there was an elected and a rejected
Luk. 17. 34, 35, brother. No marvail if at that day
36. two men ſhall be in the field, the ore taken, and the other left: No marvail if two women be grinding at the mill, the one taken and the other left: No marvail if of two lying in one bed, one be taken and another left; when of two unborn lying in one wombe, that never ſaw the light of this world, one may be taken and another left. Election neceſſarily requires a ſeparation and diſtinction to be made where there was no difference before. He that takes all, chooſeth none. We call not the gathering of fruit an election, but a collection, becauſe all is taken

and

and nothing left. So that a common or generall election is a contradiction. If it be generall, it is no election. If it be an election, it cannot be generall. Vocation alſo uſeth to be particular. Men have their ſeverall callings. All are not Nobles. Every man is not called to be a Judge. Our Saviour himſelf refuſeth to divide an inheritance. *Who made me a Judge?* All are not teachers. Some are called to theſe ſeverall honours, not all. So in ſpirituall preferments, ſome are called to be the ſons of God; others are left the children of Satan, ſubject to that miſery, they have brought on their own ſouls. Luk. 12. 14.

There are a ſort of moderatours in the world, that goe about to reconcile the buſineſſe between God, and ſuch as ſcoffe at his particular election and vocation. Theſe ſay that God hath not primarily choſen any particular perſons, but hath choſen faith, or good works, and by conſequence thoſe whom he foreſees theſe in, thoſe he chuſeth. On the other ſide he hath rejected infidelity and wickedneſſe, and thoſe whom he foreſees theſe things in finally, thoſe he refuſeth. In a word,

he hath chosen the means, and not the persons to the means. To these we may say as *Job* to his friends, *Will you speak wickedly for God, and talke deceitfully for him?* These deprive God of that boasting, that St. *Paul* useth to his *Corinthians*, *I seek not yours, but you.* The Scripture contradicts this opinion in direct words. Gods election is *not of works*. And lest any man should reply, yet it may be of faith, the Apostle saith not, *but of faith*; No, he speaks thus, *Not of works, but of him that calleth.* He proves it by an undenyable example. *Jacob* had no more faith nor works then *Esau* in the same wombe; yet Gods election layes hold on the one, and leaves the other. The end is alwayes determined before the means. Men are first appointed to live, and then to eat: First to be saved, then to beleeve and to do good works. God hath chosen us that we should be holy, having first predestinated us to the adoption of children. *Election is the root, faith is the tree, sanctification is the fruit, both which come out of the root.* So then election is of particular persons, not of means. Some there are that Christ never knew, never

Job 13. 7.

2 Cor. 12. 14.

Rom. 9. 11.

Eph. 1. 4. 5.

Aimes. Coron. collat. Hag. part. 1 cap. 12.

never approved of, and doubtleſſe they are they whom God never choſe. All womens names are not in the book of life: ſome are. The ſeventy diſciples what ſingular cauſe of joy had they that their names were written in the book of life, if all mens names be there? Why doth St. *Paul* extol ſo highly the priviledges of the elect, if there be no particular election? Why doth he puffe up his *Theſſalonians* with vain hope of I know not what aery preferment above others in being the *Elect of God*, if God have no particular choiſe? οὐδέποτε ἔγνων ὑμᾶς. Mat. 7. 23. Phil. 4 3. Luk. 10. 20. Rom. 8. 29, 30. 1 Theſſ. 1. 4.

Let us leave the oppoſites to true election, and turn our ſpeech to Gods choſen. Great is the preheminence, much is their comfort they may gather from theſe two ſweet flowers of particular election, and ſingular vocation. They are Gods peculiar people, a choſen generation, a royall prieſthood. God hath choſen them and refuſed others: he hath called them out of the midſt of others. They are his, he is theirs. This is the triumph of the Church, *My beloved is mine, and I am his.* Upon which place *Bernard* elegantly, *Behold what a pure heart, and* 1 Pet. 2. 9. Cant. 2. 16.

an unfained faith, and a good conscience dare say! His care is for me, saith she. Is it so indeed? Is that Majesty carefull of her, upon whose shoulders the government and administration of the whole world lies? And is the care of all ages transferred only to the businesses (or rather to the treasures) of love and desire of this woman? It is even so. For this very woman is the congregation of the elect, of whom the Apostle speaks, 2 Tim. 2. All things, saith he, are for the elect. And who doubts, that Gods grace and mercy is to his Saints, and his respect unto his elect? We do not then deny his providence to the rest of the creatures, but his care the spouse challengeth to her self. Let other men object unto you the meanness of your birth. Bid them go pull *Lazarus* out of *Abrahams* bosome. If they cast the wickedness of your former lives like durt in your faces, turn them over to St. *Paul*. Let him tell them from heaven, I was a bloudy

O quid audet cor purum, et conscientia bona, et fides non ficta! Mihi, inquit, intendit. Itane huic intenta est Majestas illa, cui gubernatio pariter, et administrato universitatis incumbit? et cura seculorum ad sola transfertur negotia (imo etia) amoris et desiderii hujus? ita plane. Ipsa est enim ecclesia electorum, de quibus Apostolus, 2 Tim. 2. Omnia inquit, propter electos. Et cui dubium, quod gratia et misericordia Dei sit in sanctos ejus, et respectus in electos illius? Ergo providentiam cæteris creaturis non negamus, curam sponsa vendicat sibi. Ber. in Cant. ser. 68.

bloudy perſecutor, now I am a glorious Saint. You are not Gods children by your parents nobility, nor by your own virtues, but by Gods peculiar election and particular vocation. He hath a ſpeciall right to you: you have a peculiar intereſt in him. Make good the honour of your vocation, as *Tertullian* did the glory of your creation againſt all gainſayers. *To what purpoſe is it now,* ſaith he, *for the defiling of the originall of our fleſh, to caſt upon it the name of earth, as of a baſe, as of a contemptible element? Seeing although there had been other matter fit to have framed man of, yet we ought to think upon the Majeſty of the workman, who by chuſing earth had judged it worthy to frame man of, and by handling it had made it worthy.* So may you anſwer your accuſers. Though we have been baſe, though we have been vile, yet God hath counted us fit for glory in electing us, and hath made us fit by calling us. * Many

Quid nunc facit ad infuſcandam originem carnis nomen terræ ventilare, ut ſordentis, ut jacentis elementi? Cum et ſi alia materia excudendo homini competiſſet, artificis faſtigium recogitari oporteret, qui illam et eligendo dignam judicaſſet, et tractando feciſſet. Tert. de Reſ. Chriſt. cap. 6.

* *Datum eſt eſſe aliquid origine generoſius, demutatione felicius. Nam et aurum terra, quia de terra: hactenus tamen terra: ex quo aurum, longe alia materia ſplendidior atque nobilior de obſtetrice matrice.* Tert. Ibid.

things

things grow better then their originall by a change. What is gold at first but earth? It is taken out of the earth. Yet after it is gold, no man cals it earth. It is a more noble and glorious matter then the base earth, out of which it was taken. So it is with you: God that changeth earth into gold, hath changed you into Saints. Never therefore part with your interest in God for the scoffes of all the world.

We have descended from election to vocation, from vocation to the particularnesse of both.

Now must we goe one step lower yet to the uncertainty of both, that may be in such as are both elected and called, and then we shall mount up back again to the apprehension and assurance of both unto our own soules.

4. *Both election and vocation may be uncertain to them, that have interest in both.*

We confesse that in regard of God our election and vocation are alwayes certain. *The foundation of the Lord is sure* 2 Tim. 2. 19. alwayes, but that is, *to the Lord,*

followeth, *The Lord knoweth them that are his.* Men may alter, but *the gifts and calling of God are without repentance.* God cannot be deceived, nor his decrees cannot be changed. Yet to us both our election and vocation may be uncertain, and they that have both may doubt, whether they have either of both. Yea they may be brought ſo low, that they may affirme, that they have neither. This a Prophet may be brought to. What could *Jonah* think of himſelf when he was buried alive, in ſuch a Sepulcher, as never man lived before? Let him ſpeak himſelf, and declare his own fears, *Then I ſaid, I am caſt out of thy ſight.* Nay, a King and a Prophet too may be brought to this doubtfull condition, and cry out with *David, How long wilt thou forget me (O Lord) for ever? how long wilt thou hide thy face from me?* Election is a ſecret action of God before the world was made, which we can know only by certain conſequences delivered to us in the book of God. Now it is an eaſie thing to doubt, where a thing is to be fetched from far by conſequences, and comes not immediately into our knowledge. Thus the eye that can well di-

Rom. 11. 29.

Joh. 2. 4.

Pſal. 13. 1.

distinguish an object hard at hand, easily mistaken in remoter things. And what things more remote either in time or in dignity, then Gods sure and glorious election and our uncertain and low apprehension? The Sun cannot be looked upon, unlesse a cloud come between. Names written in Gods secret book cannot be read by them that owe them, but with the spectacles of consequences afforded to us in the book that God hath set open for us. Vocation is a work of Gods Spirit in our own hearts neer home: yet may we well be deceived in the apprehension of it, because it is an inward work, and mans heart is very deceitfull. It will not only deceive others, but him also that owes it. The Physicians are often deceived in internall diseases for all their art. Yea the patient himself, that feeles the pain, yet cannot tell what is the disease, if it be within. Thus is it often in mans soul. His heart is so deceitfull that he cannot easily gather whether he be effectually called or no. There is such a resemblance between common graces, that accompany illumination and speciall ones that attend upon

regen-

generation, that many are deceived, iſtaking the one for the other. The pprehenſion of our vocation is a ſepa- ble fruit of it. It may ſometimes be arted from it. The trees bear not ap- es all the year. The ſhadow followes ot the ſun, except it ſhine cleer. Neither oth our apprehenſion follow Gods vour, but where it doth moſt mani- ftly reveal it ſelf. Theſe doubts of ur calling proceed ſometimes from norance, becauſe we rightly under- and not Gods mark or his ſeal, that ſets upon thoſe whom he hath ef- ftually called. Sometimes negligence the cauſe, and God for our neglect him neglects us. We withhold from od the publick or private ſervice, at we owe to him, and he hides the ght of his countenance from us. ometimes they come from pride, and hen we are lifted up with thoſe gifts e have, God withdraws his hand om giving more. The father when ſees his ſon proud of his fine othes, beſtowes no more upon him, ut lets him wear them to rags, that may humble him. So doth God ith us, gives us over to doubt of his vour, when we grow proud of his gifts.

gifts. Sometimes preſumption brings this miſchief upon us. When we preſume to ſin againſt God, he like a wiſe father changeth his countenance upon us, though he take not away his love quite from us. There is a time for parents to hide their affection, when the ſhewing of it may make their children worſe. So is it high time for God to withhold the declaration of his affection, when his children grow bold to offend him.

This firſt cals for thankfulneſſe of them, that have a well grounded perſwaſion of their choiſe and calling. Upon theſe the favour of God ſhines like the Sun, and enlightens their ſoules. It is not ſo well with all men, nay it is not ſo well with all godly men. Many hang down their heads for ſorrow, becauſe they ſtand in doubt of Gods favour. They have no comfort in praying, no contentment in hearing, no ſatisfaction in receiving, no joy in living. And all becauſe they want that which you have, the ſweet ſenſe of the love of God in Chriſt. If we have with them felt but the force of Gods indignation, and the helliſh torture

of a diſtreſſed conſcience, we would then be heartily thankfull to God for the heavenly comforts of a pacifyed minde, that fully aſſures us, that God loves us. Nothing more comfortable can happen to us in this world, and therefore nothing ſhould more provoke us to thankfulneſſe unto God. The more joy we receive from any of Gods gifts, the more praiſe we owe to God the giver.

Secondly, It teacheth them watchfulneſſe, leſt by their careleſneſſe the precious perſwaſion of Gods love be loſt for a time. Though God cannot change his love into hatred, yet he can hide his face from you in anger. Then may you ſigh with others, and weep, and mourn for the want of that comfort, which now ye enjoy. Yet may you ſigh and weep in vain for a long time; for this is a favour, that is not eaſily recovered. *Davids* bones are broken before they do rejoyce again, after God humbled him for his treble wickedneſs. All men are careful to keep their treaſures. They hide their ſilver, they lock up their gold from the eyes of beholders, that it may not be pilferd from them. This is our greateſt treaſure. Pſal. 51.

ſure. Loſe the ſenſe of Gods love, and loſe all. Without this we do not enjoy our own happineſſe. Our beſt actions afford no matter of conſolation to us. Our leaſt ſins afford matther enough to daſh our greateſt comforts. All the contentments of the world are not able to appeaſe the pangs of our diſtreſſed minds. Nay heavenly bliſſe, which we may have hereafter, affords no comfort to us here, becauſe we think God is angry with us, and will never beſtow it upon us. Take heed then of all occaſions, that may alienate Gods face from you.

Thus have I brought you as low as I can, now muſt I lead you up again by the hand to the ſenſe and fruition of your election and vocation.

5. *Our election and vocation may be made certain to us.*

All doubts and ſcruples may be removed out of our hearts, and we may come to be aſſured, that we are choſen and called by God. Thus are the *Galatians* taught, *God hath ſent forth the Spirit of his Son into your hearts crying, Abba, Father.*

Gal. 4. 6.

ther. And what is that but Gods proclamation to our ſoules, that he hath choſen us. This was good doctrine at *Rome* alſo, *The Spirit it ſelf beareth witneſſe with our ſpirit, that we are the children of God.* St. *Peters* coherence intimates ſo much unto us, that there is away to put all out of queſtion. He told us before of a chaine of grace tokens of ſalvation. *Wherefore the rather* (ſaith he) *give diligence to make your calling and election ſure.* As if the Apoſtle ſhould have ſaid, I would not perſwade you to this diligence to make your election ſure, if I did not know, there were certain and infallible tokens of election, whereby it may be known: but now ſeeing there are ſuch certain notes, though otherwiſe you might be negligent; yet let me now perſwade you the rather to diligence in making your election ſure. Next the Apoſtles command in the text to make it ſure, ſhews that there is a way for ſuch as have grace, to be aſſured of it. The Apoſtle writes by the Spirit of God, to whom all Spirits ought to be ſubject. He urgeth it alſo as a matter very neceſſary for our own profit and comfort. Doubtleſſe then there is a way to ſecure it. Rom. 8. 16.

Adde unto this the promiſes of God elſewhere made by the mouth of our
Mat. 7. 7. bleſſed Saviour, *Aske, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you.* Now what have we more need to aske, then the confirmation of our eternall election? What have we more reaſon to ſeek for, then the perſwaſion of our internall vocation? What have we more to knock at heaven gates for, then aſſurance to be let in there, when we are ſhut out here? So that Gods promiſe aſſures us a way to make our calling ſure.

Laſtly, conſider the examples of thoſe that have attained to this aſſurance.
2 Tim. 4. 8. Take St. *Paul* for one, *Hencefore there is laid up for me a crown of righteouſneſſe.* But St. *Paul* was an Apoſtle, had been rapt up into the third heaven, and might very well know by revelation, what would become of him. So were not they whom St. *John* writes unto, and yet they knew their own happy
1 Joh. 4. 13. condition alſo, *We know that we dwell in him, and he in us.* And preſently
V. 16. after, *We have known and believed the love that God hath to us.* And in the Chap-
1 Joh. 3. 14. ter before, *We know that we have paſſed from*

from death to life. St. John joynes the reſt with him in this aſſurance. The Hebrewes had in them *things that accompany ſalvation*, and could not be divided from it. Take the teſtimony of *Macarius* alſo, *They that are anointed with the ſpirituall oil of gladneſſe have received a ſigne of that incorruptible Kingdome, to wit, Gods Spirit for an earneſt. They are the Secretaries of the heavenly King, and relying confidently upon the Almighty, they enter into his palace (where the Angels and the Spirits of holy men are) although they be yet in this world. For although they be not yet come to the entire inheritance, which is prepared for them in that world, yet they are moſt ſure of it by that pledge, which they have newly received, as ſure as if they were already crowned, and had the key of the Kingdome in their own poſſeſſion.* Heb. 6. 9. ἐχόμενα σωτηρίας, That have ſalvation; or, are joyned to it.

Qui ſpirituali exultationis oleo uncti ſunt, ſignum regni illius incorruptibilis recepere, ſc: ſpiritum ſanctum arrhabonem. Secretarii ſunt regis cœleſtis, ac freti fiducia Omnipotentis palatium ejus impediuntur (ubi ſunt angeli et ſpiritus ſanctorum) quamvis adhuc ſint in hoc mundo. Licet enim integram hæreditatem ſibi in illo ſeculo præparatam nondum adierint, certiſſimi tamen ſunt ex arrhabone, quem modo receperunt, ac ſi jam coronati eſſent, et regni clavem tenerint. Macar. Hom. 17.

I will conclude the point with the teſtimony of an Emperour: *Conſtantine* in his oration to the Fathers aſſembled in the Councell of *Nice*, as

Τῆς μελλούσης εὐδαιμονίας τὴν ἐλπίδα οὐ μόνον προσδοκῶμεν, ἀλλὰ ὥσπερ τινὶ τρόπῳ ἤδη κατέχομεν. Gelaſ. Act. concil. Nic. lib. 2. cap. 7.

Gelaſius reporteth, ſpeaks thus, *The hope of the happineſſe to come we do not only expect, but as it were in ſome ſort, we have it hear already.* Worthily ſpoken and as became a Chriſtian Emperour.

Woe then to the careleſſe worldling, who ſeeks to make ſure the poſſeſſion of his lands, and goes to the Aſſurance office for his goods at Sea, he hides his wealth, and carefully layes up his treaſure, that it may not be ſtolne, but takes no care at all to aſſure his election or calling to eternall happineſſe. If they could not be made certain, he were to be excuſed; but ſeeing there is a way to do it, his negligence is inexcuſable. He hath preferd his wealth before his ſoul, earth before heaven, gold before God, miſery before happineſſe. He muſt expect *Simon Magus* doom, *Thy money periſh with thee.* He hath neglected his ſoul while he lives, and God will refuſe it when he dies.

Act 8. 20.

The great mercy of God to us here alſo appears. We had deſerved eternall condemnation. It had been abundant mercy in God to bring us to heaven, though we had gone through a kinde of hell here. We had been happy in

the

the end, though we had been miſerable in the way. But God hath been pleaſed to give us not only heaven after this life, but the aſſurance of it in this life: Thus are we happy here under the certain hope of happineſſe hereafter. Our joyes are begun in this world, that will be perfected, but never be ended in the world to come. Praiſe God then for thy happineſſe begun on earth, till thou enjoy thy endleſſe happineſſe in heaven.

We muſt now aſcend one ſtep higher to the means to aſſure us of our election and vocation, and then we are at the higheſt, till we come to heaven.

6. *The way to make our calling and election ſure is by diligence.*

It is no eaſie labour to aſſure ſo great happineſſe. There is need of much diligence to ſettle us in a full perſwaſion of our election and vocation. *We deſire that every one of you do ſhew the ſame diligence to the full aſſurance of hope unto the end.* There is no growth in any art or ſcience without great diligence, and growth is our ſtudy, and the end Heb. 6. 11.

of our labour. So in the concluſion of
2 Pet. 3. 17, 18. this Epiſtle, *Beware ye fall not from your own ſtedfaſtneſſe, but grow in grace and in the knowledge of our Lord and Saviour Jeſus Chriſt.*

There is need of diligence.

To know. 1. *Ad ſciendum.* For the ſignes of election are many, and are not eaſily known. Much diligence muſt be uſed to underſtand the Scriptures, where theſe tokens are ſcattered. None of them can be ſpared, though they be many, becauſe we have many temptations to unſettle us. A ruinous houſe the more props it hath, the faſter it ſtands. The more notes of election the ſoul underſtands, the better it holds out againſt Satans wiles.

To examine. 2. *Ad examinandum.* All examination requires diligence. Elſe will not that be found that we look for. The Shepherd that hath loſt but one ſheep,
Luk. 15. 4. *leaves ninty and nine in the wilderneſſe, and goes after that which is loſt, untill he finde it.* The woman that loſt her peece of
V. 8. ſilver *lights a candle, and ſweeps the houſe, and ſeeks diligently till ſhe finde it.* The Judge that ſearcheth out a murder, examines

amines all the circumſtances of the fact. So muſt we ranſacke all the powers and faculties of ſoul and body to finde out what God hath wrought in us and by us, to aſſure us of our vocation. The former reaſon required much reading, to finde the notes of election in the Scriptures; this requires many meditations to finde the ſame notes engraved by the Spirit of God in our own ſoules.

3. *Ad augendum.* Diligence is required to encreaſe the graces of Gods Spirit in us, when we have found them. Without fuell the fire will decay rather then encreaſe. Without food the ſtrength of the body diminiſheth. Without the conſtant uſe of religious exerciſes the ſenſe of Gods favour will be diminiſhed in us. The Sacraments the ſeales of Gods favour, the one muſt be often thought upon, the other often received. The ſight of his Evidences confirmes a man in his hope of the quiet poſſeſſion of his Lands. The right uſe of the Sacraments aſſures us of Gods favour. As the Sacraments muſt be our food, ſo Prayer muſt be our fuell to make the perſwaſion of Gods love to flame in us. The more we ſeek God

To augment.

favour by fervent prayer, the more will he assure us of it.

To Act. 4. *Ad agendum.* Without action all the meditations in the world cannot assure us of Gods favour. For whom God loves, them doth he inspire with the fire of good affections which flames forth into good actions. Now there are many impediments of good actions. Some lets we meet withall abroad in the world. Others we finde within in our own soules. All these must be removed: and this remove cannot be done without diligence. Adde hereunto the manifold varieties of good actions to be done. There are duties of Piety, and duties of Sobriety, duties of Equity, and duties of Charity. And can all these duties be done without diligence? No certainly, it is impossible.

Thus are we freed from Popish and Arminian cavils. They exclaime against us for teaching, that we may be assured of our election. They call it a doctrine of security, of liberty, and of profaneness. They say we teach men to live as they list, because they are sure of Gods favour. We teach men with St. *Peter*, that their election and calling

ing to eternall happineſſe may be certainly made known to themſelves. But we teach them withall, as the Apoſtle doth in the text, that it cannot be done without labour and diligence. We demonſtrate to them indeed, that Gods favour cannot be loſt, for God is unchangeable. This we acquaint them with for their comfort in the world. But we ſhew them withall, that the ſenſe of Gods favour may be loſt by negligence, and then ſhall they live as uncomfortably as if they never had had it. This we do for their caution againſt the temptations of Satan and provocations of the World. Yea to make them the more carefull, we tell them, that the ſenſe of Gods favour cannot be had, nor being had cannot be kept without much labour and diligence. For the Devill hath many baetes to beguile us of this principall pillar of our ſpirituall comfort, and lively provocation to cheerfull obedience. Theeves have not ſo many devices to cheat our rich men of their gold and ſilver, as Satan hath to beguile us of the feeling of Gods love. Thus do we give to God his due,

and

and to Gods elect theirs. Thus do w
maintain Gods conſtancy, and kee
Gods people from ſecurity.

Now let me urge every one th
heares me, according to the ſcope
the text, to be diligent to make h
calling and election ſure. Whatſoev
become of thee in the world, make ſu
thy happineſſe in another world. Th
cannot be done without pain and p
rill, but this muſt be done, elſe wi
thou never live with comfort. Tho
heareſt the Merchant diſcourſe of t
many ſtormes he hath endured at ſe
how often the ſea beneath opened h
mouth to devoure him: how oft
the heaven above frowned upon hi
as if it would give him over to t
fury of the ſeas: how often the ear
denyed him the ſight of her, as if ſ
would never be trod upon more b
him: how often the winds blew fierc
ly upon him, one croſſing another, as
they contended whether ſhould ſi
him. And all this he endured for gai
Thou haſt read the Souldiers trouble
how he ſtands in ſight of the enem
that ſeeks his ruine: the bullets o
while whisk by his ear: the ſwor
an

another while would ſhorten him by the head: ſometimes hunger bites him in the day, and ſometime cold ſtrikes him in the night. And all this he endures for gain. Thou ſeeſt the Phyſitian toyle and endanger himſelf: one while he viſits the pox, another while he trades in Spotted feavers, yea ſometimes he looks the Plague in the face. And all this he endures for gain. And wilt not thou endure any labour, or run through any perils to be ſure of heavenly treaſures, which no theef can ſteal, which no mouth can corrupt, which no fire can conſume, of which no death can diſappoint thee?

Look upon the rich and great men of the world. I mean not thoſe humane Monſters, inhumane Mahometans, that leave not a brother alive for fear of injury. But look on Chriſtian and Religious people, what care they have to make good their titles, to ſettle their inheritances upon theirs. And all this care is but for temporall riches. Wilt not thou then be more carefull to ſettle thine intereſt to eternall glory? If thou be quiet now, yet the Devill will finde a time to trie thy Evidence, and call thy title into queſtion. Sickneſſe and

and death are times of weakneſſe to thee, wherein he like a ſubtill enemy diſplayes all his art and ſtrength. Provide thee arguments now, that may uphold thy hope when thou art at the weakeſt. Conſider the miſery of doubting perſons at their death. Think upon the anguiſh that their ſouls endure. They apprehend God angry with them, the Devill accuſing them, earth leaving them, heaven refuſing them, hell clayming them, ſoul and body parting, friends weeping, and themſelves hopeleſſe, going they know not whither. What would they not give that they had made their election ſure in the time of their ſtrength, or that they might be ſtrong to do it yet? Be thou warned by their folly. Make thou all ſure beforehand. As worldly men get riches in health to cheriſh them in ſickneſſe: and as the Bees get in Summer hony to feed on, when ſtormes keep them within their hives: ſo do thou in time of health get good grounds of the aſſurance of Gods favour that may uphold thee within againſt outward afflictions and ſpirituall temptations, when thou art ſet, as it were, between heaven and earth.

earth. So mayeſt thou live in joy, die in peace, riſe in perfection, reign in happineſſe.

Me thinks the worldly man ſhould ſay now, Sir, you have pleaded our cauſe well, and perſwaded us to minde our own happineſſe. Be pleaſed to guide us. The well is deep, and we have nothing to draw withall. Whence then ſhall we have this living water? Gods election is ſo high that we cannot reach it; and our vocation is ſo ſecret, that we can hardly diſcerne it. [Joh. 4. 11.]

I anſwer in the words of *Lactantius*, *It is an abſurd thing to go about to overthrow that which is certain, by that which is uncertain, ſeeing it is more eaſie to confirme uncertain things by thoſe that are certain.* God goes downward from the cauſes to the effects, we muſt go upward from the effects to the cauſes. The web that God hath weaved, we muſt unweave. He goes from election downward, we muſt go from regeneration upward. Thus ſhall God and we meet in the middle way. We muſt prove our ſelves to be called, and he will acknowledge us to be elected. When his ſpirit and ours meet, then [Rom. 8. 16.]

Abſurdum eſt ex incerto certum velle ſubvertere, cum promptius ſit de certis incerta firmare. Lact. de ira Dei. c. 5.

is

is there good teſtimony that we are the ſons of God.

The work we have to do is two-fold:

Firſt, to get title to Gods love.

Secondly, to get aſſurance, that we have a title.

The firſt is done by action.

The ſecond is done by examination.

The actions (among many other) are principally four.

1. The ſhortning of worldly buſineſs, ſo much as may be without injury to our calling, or neglecting any neceſſary duty thereunto belonging. Oxen, and farmes, and houſhold buſineſſes are the three impediments that make heaven empty, unleſſe the the poor and blind, the halt and maimed, that cannot follow the world, come to helpe fill it. The cares of the world are the thornes, that choke the good ſeed of the word, that it cannot be fruitfull. So fooliſh are we, that while with much care and labour we goe about to make thoſe things certain, which are moſt uncertain; we make thoſe things

Luk. 14. 18, 19, 20, 21.

Mat. 13. 22.

things uncertain, which might be made moſt certain. He that hath two irons in the fire at once, ſpoyles one, while he attends the other. Heaven and earth are too great, and too far diſtant to be cooped up in one breſt. They that ſtudy Divinity, or Law, or Phyſick in the Univerſities, they take no care for their diet, much leſſe for worldly buſineſſes, they leave this care unto their friends. We that look for a portion in heaven, muſt free our ſouls ſo much as may be, from the cares of the world. Although theſe cares did not bring with them occaſions of many evils, yet it is ſufficient that they deprive us of many opportunities of ſeeking the ſalvation of our own ſouls. He dies though more ſlowly, that is ſtarved, and he can but die that is poyſoned. He goes to hell that lives in groſſe ſin, and he doth no leſſe that followes his buſineſſe, and neglects the ſalvation of his ſoul. Do leſſe then for the world, and do more for thine own ſoul.

2. Moderation in the uſe of worldly pleaſures is very needfull for him, that will make his calling ſure. Pleaſures are Syrens, they intice the Paſſengers to ſecurity, that they may overturn

turn the boat. While we are ſure of theſe, we look after no other comforts. They that live in pleaſures are dead to the world. They neglect their buſineſſe: they loſe opportunities to enlarge their eſtates: their ſhops are not acquainted with them: their ſervants want a Maſter: their children lack a Father: their wives have loſt their husbands: and they have loſt themſelves. They are much more dead to the world to come. They that waſte their temporall patrimony, while they follow their pleaſures, how will they ſeek to ſettle their eternall inheritance? The want of contentment in the world makes a man to ſeek for ſatisfaction in a better world, but the enjoying of pleaſures here, makes him negligent of ſeeking perpetuall joyes. If the wings of the fowl be never ſo nimble, yet birdlime keeps it from mounting upward, and makes it tumble on the ground: So the quickeſt ſpirits being glued to delights of the world, wallow in them, and never flie up in their affections toward heaven. Religion is not a recreation to be uſed at ſpare times, nor recreation is not Religion to be purſued upon all occaſions with

eagerneſſe

eagernesse. God will answer such, as *Abraham* doth the rich man, *Remember that thou in thy life time receivedst thy good things, now must thou be tromented.* Luk. 16. 25.

All things must be done in their seasons. Occasions are not to be lost, because they cannot be redeemed. He that makes not his election sure here, shal not be happy with Gods elect hereafter. Let me presse this with *Isidorus* arguments, *He that betrayeth the opportunity of doing things, shall never receive the profit of them. For can any approve of the husbandman, who, when is it time to plow and sow, that he may after receive a plentifull crop, is lasie and idle, and sits still at his door? Who can like of the vine-dresser, who, when he may dresse his vine, that he may have it full of grapes, and a plentifull vinepresse, lays snares for the labours of other men? Lastly who can like of that Mariner, who, when*

Ὁ τὴν εὐκαιρίαν τῶν πραγμάτων προδιδοὺς, τῆς τῶν καλῶν ἐκπεσεῖται θήρας. τίς γὰρ γεωργὸν ἀποδέξοιτο, παρὸν ἀρῶν καὶ σπείρειν ἵν' εὔσταχυν ἔχῃ τὸ λήϊον, ἀργοῦντα, καὶ θυραυλοῦντα; τίς δ' ἀμπελουργὸν ἐξὸν θεραπεύειν τὴν ἄμπελον, ἵν' εὐστάφυλον αὐτὴν ἔχοι, καὶ τὸν ληνὸν μεθύουσαν τοῖς ἑτέρων ἐφεδρεύοντα πόνοις; τίς δὲ πλωτῆρα, δέον εὐκαίρως πλεῖν, ἵνα τὴν ἐμπορίαν αὐξήσῃ ἐν λιμέσι μένοντα, καὶ ἐν καπηλίοις κυλινδούμενον; οὐδεὶς δήπου· εἰ τοίνυν ταῦθ' οὕτως ἔχει, τίς ἀποδέξοιτο χριστιανὸν, ἐν τῷ καιρῷ τῶν ἀγώνων τοὺς στεφάνους ἐπιζητοῦντα; τὰ μὲν γὰρ τῆδε, ἀγώνων ἐστὶ καὶ οὐ στεφάνων ὑπόθεσις· τὰ δὲ ἐκεῖ, γερῶν καὶ τιμῶν. μὴ τοίνυν τὴν εὐκαιρίαν τῶν πραγμάτων προδῶμεν, ἵνα μὴ ἐκεῖ ἀνόνητα μεταμεληθῶμεν. *Isid. Pelus. lib. 3. Epist. 60.*

the winde serves him fitly to make a very gainfull voyage, tarries in the haven, and tumbles in the taverns? Surely no body. Seeing these things are so, who can approve of that Christian, who requires to be crowned in the time of the battell? The affaires of this world are occasions of skirmishes, not of crownes: but those of the world to come afford honours and rewards. Wherfore let us not betray the commodious occasion of things, lest otherwise we be vexed with unprofitable repentance in the life to come. The seasons must not be confounded. Spring is not harvest. The wind that carries a man out of his country, will not bring him home again. God affords us abundance of pleasures, but it is in another world. Here he expects labour and paines of us. So saith the same Father, *The reward of our labours is not to be had here: but here are the skirmishes, and hereafter the rewards. Let not men then seek for rest, and pleasure of mind in the time of warres, nor confound the seasons.*

Let us then be content with our labours here, and so much pleasure, as may enable us to go through with them, and when we have made our election sure

οὐ γὰρ ἐνταῦθα ἀντίδοσις τῶν πόνων· ἀλλὰ τὰ μὲν ἐνταῦθα ἆθλα. τὰ δὲ μετὰ ταῦτα ἔπαθλα. μὴ ζητήτωσαν τοιγαροῦν ἐν τῷ καιρῷ τῶν ἀγώνων τὴν ἄνεσιν, μὴ δὲ συγχεέτωσαν τοὺς καιροὺς. *Isid. Pelus. lib. 2. Epist. 179.*

ſure, expect fulneſſe of pleaſure hereafter.

3. Repentance is neceſſary, before a man can have intereſt to Gods favour, and much more, before he can know his intereſt. The eye that is full of duſt can never ſee well, till it be cleanſed. The ſoul that is full of ſin, can never diſcerne it own condition, till repentance empty it. A man cannot beleeve in Chriſt for remiſſion of his ſins, unleſſe he repent of them. Much leſſe can he perſwade himſelf, that he doth beleeve. When we endeavour to aſſure our election, we combat with Satan for eternall happineſſe. The beginning of the Olympian combates was the putting off of their garments. If we goe to ſtrive with Satan and put not off the rags of our ſins, we ſhall be derided by others, foyled by Satan, and not only loſe the crown we ſtrive for, but alſo be led away to eternall torments. Juſtification differs from ſanctification, yet is it a work of our ſanctification to diſcerne our juſtification. The unregenerate man is not juſtifyed, and therefore cannot ſee that that is not. The more full then our ſanctification is, the plainer is the

Ἀρχὴ γὰρ τῦ ἀγωνίσασθαι τὸ ἀποδύσασθαι. *Iſid Peluſ. lib. 2. Epiſt. 161.*

ſenſe and more comfortable the apprehenſion of our juſtification. Neither is this to be done at firſt only, when we turn from wicked wayes to Godlineſſe, but continually in the whole courſe of our lives. The true reaſon why the conſciences of many men are not clear, is becauſe they are foul; they
Pſal. 51. 1. are not peaceable, becauſe they are not pure. *Davids* pangs of conſcience are *after he had gone into Bathſheba.* The love of ſome principall corruption keeps many from the ſweet fruition of Gods favourable coutenance. Ranſacke thy ſoul dayly, and cleanſe away the filth of ſinne throughly by repentance, and the guilt of it will not look ſo grimly upon thee to affright thy conſcience.

4. Faith or full confidence in Jeſus Chriſt alone is needfull to be had, without which there can be no aſſurance of our election. Between the top and bottom of the Ladder there are certain ſteps to clime. Between election and juſtification there muſt come faith in Jeſus Chriſt. If the ſick man forſake all the world, and leave the counſail of all his friends, and caſt himſelf into the hands of ſome one Phyſitian, he will not fail him, if he have any

any ſpark of humanity in him, becauſe his life lies in his hands. Neither will our Saviour fail them, that being ſoulſick forſake their own merits, and all mediations of Saints and Angels, deſpaire of ſalvation by any other, and truſt in him only for it. He knows not their life, but their ſoul lies in his hands alone to ſave it or condemn it. He that came to ſeek the loſt ſheep, will not refuſe the returning one. Two blind men by the way ſide cry out to our Saviour for help. The people rebuke them. They cry out the more. Our Saviour is ſo pleaſed with theſe loud echoes of two confident ſouls, that he cals them, gives them their choiſe, offers them any curteſie, *What will ye, that I ſhall do unto you?* Much more will he be affected with a troubled ſoul, that reſts on him alone for eternall life. *Our fathers truſted in thee: they truſted, and thou didſt deliver them. They cryed unto thee, and were delivered: they truſted in thee, and were not confounded.* The houſe built upon the rock is free from fall, no ſtorm can overthrow it, but ſandy foundations are eaſily overturned. Souls built by confidence upon Chriſt, the gates of hell cannot

Mat. 20. 32.

Pſal. 22. 4. 5.

Mat. 7. 24.

Mat. 16. 18.

overcome, but the light foundations of the power and merits of mere, though excellent creatures, uphold no ſoul in the time of an heavy temptation. Chriſt is the ſureſt anchor, that upholds the ſouls of men in the ſea of this world againſt all waves of
Rom. 5. 1, 5. temptations whatſoever. This faith never failes him that hath it, for it hath that hope at command, that maketh not aſhamed.

Thus have I ſhewed you the way to the title.

Now for the aſſurance of the title.

The title is gotten by action, the knowledge of this title is gotten by examination. The principall notes of Gods elect muſt be known. And by them muſt we ſearch out our own condition. Becauſe I will not be ſo long, I will inſiſt but on a few.

1. The love of God in us, is a ſure token of the love of God to us. God ſcornes to be endebted to any man for his love. His affection ever goes before
1 Joh. 4. 19. ours: *We love him, becauſe he firſt loved us.* I cannot certainly and infallibly tell, whether another love me, but I can certainly tell, whether I love another

ther or no. His love to me is in his heart, which I know not: My love to him is in my heart, which I know, and no creature elſe. Then may I know, that God loves me, if I know that I love him.

But it may be objected, My heart is deceitfull, and I may be deceived by it. I may think I love God, when I do not. Who lives, and thinks not he loves God, if he hear of God? Tell me therefore ſome ſure notes of the love of God in me.

I anſwer, The beſt way to know our love to God, is by the properties of love.

Firſt, thoſe whom we love, we often think upon, our thoughts faſten on them when we are awake, our dreams run on them when we are aſleep. *How precious are the thoughts of thee unto me O God, how great is the ſumme of them? If I ſhould count them, they are more in number then the ſand: when I am awake, I am ſtill with thee.* Behold *Davids* love to God, ſleeping and waking his minde runs upon him. There needs no arguments to bring them to our remembrance whom we love. We neglect our ſelves to think upon them. A man Pſ. 139. 17, 18.

Animus ubi amat, non ubi animat.

in love wasts his spirits, vexes his minde, neglects his meat, regards not his businesse, his minde still feeds on that he loves. When men love that they should not, there is more need of a bridle to keep them from thinking of it, then of spurres to urge them to it. Try thy love of God by this. If thou thinke not often of God, thou lovest him not. If thou canst not satisfie thy self with profits, pleasures, friends and other worldly objects, but thou must turn other businesses aside, that thou mayest dayly think of God, then thou lovest him.

Secondly, those whom we love, we will by no means be perswaded to offend. No bands are so strong as love. Sooner will the servant offend his Master, the son his father, the wife her husband, the subject his prince, then a friend him whom he truely loves. Friendship binds faster then any authority. *Jonathan* will offend his father rather then his *David*. *Joseph* will offend his Mistris that dotes on him, rather then his God. Try thy love to God by this. If thou canst easily sin without any great sense or sorrow, thou lovest not God. But if thou hadst rather

1 Sam. 20.
Gen. 39.

rather offend all the world then God, then thou loveſt him.

Thirdly, Thoſe whom we love, we do any thing to pleaſe. Nothing can be ſo hard, but a friend will adventure on it, if he know that his friend require it, or perceive that it will be pleaſing to him. The Merchant will not run through ſo many ſtormes for gain, as a friend for love. If thou be ready to do any thing that God requires of thee, though it be never ſo croſſe to thy perverſe nature, then thou loveſt God. God acknowledges *Abrahams* love to him, becauſe he was ready to kil his ſon at Gods command. If *Abraham* had loved himſelf more then God, he would have kept his ſon, and not given him to God. he would have thought with himſelf, *Will no meaner ſacrifice ſerve God then my Son? Will none of my cattell, nor my ſubſtance ſerve the turn?* But *Abraham* reaſons not with fleſh and bloud, his love to God is greater then his love to his ſon. And that it might appear ſo, God put him in minde of his love to his ſon, *Take thy ſon whom thou loveſt*, that his love to God might appear to be greater: Accordingly *Abraham* ſhews it, and God from hea- Gen. 22.

ven

ven pronounceth it to be greater. If thou wilt know thy love to God, be as ready to obey him.

Fourthly, Thoſe whom we love we can bear any thing that comes from them. We can endure their reproofs, and in ſome caſes their corrections. The child can be contented to be ſtruck by the father, that would not take a blow of another. The friend can bear a ſharp reproof of a friend, that cannot bear an harſh word from an enemy. The wife can bear with the waſpiſhneſſe of her ſick beloved husband, and the husband can bear with the infirmities of his well beloved wife. Thus *David* ſhewed his love to God in his weakneſſe, *I was dumbe, I opened not my mouth becauſe thou didſt it.* If thou fret at troubles, and look not at God, whom they come from, where is thy love to God? But if thou acknowledge his hand, and be therefore patient, then thou loveſt God.

Pſal. 39 9.

Fiftly, Thoſe we love, we are moſt willing to endure any thing for. We are content to ſuffer for their ſakes any inconveniences. *Jacob* endured a tedious ſervice for *Rachel*; and it ſeemed but a few dayes, to him, becauſe he loved

Gen. 29. 20.

loved her. Thus St. *Paul* loved Chriſt. He fears not the troubles foretold by *Agabus*. He regards not the paſſionate ſpeeches, nor affectionate tears of his friends. He loves Chriſt more then either them, or himſelf. *What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but alſo to dye at Jeruſalem for the name of the Lord Jeſus.* Act. 21. 13. Haſt thou St. *Pauls* affection to die in the cauſe of God, if the times ſhould require it? then out of queſtion thou loveſt him.

Sixtly, Thoſe whom we love, we acquaint with out miſeries, lay open our griefes to them, count it ſome eaſe to diſcharge ſome of our ſorrowes into their boſomes, their counſail we aske, and from them we look for help. So *Haman* beginning to fall before *Mordecai* goes to his wife, and his friends to bemone himſelf and to aske counſail. Eſther 6. 13. *Jehoſhaphat* oppoſed by his enemies, to whom comes he to complain? to none but to God. 2 Chr. 20. 12. To whom comes *Hezekiah* to complain againſt *Rabſhakeh*, and *Sennacherib*? to none but unto God. 2 King. 19. 14, 15. To whom went *David* to complaine of the bitter words of *Cuſh* the *Benjamite*? to none but unto God. *O Lord my*

Psal. 7. 1. *my God, in thee doe I put my trust, save me from all them that persecute me, and deliver me.* Affliction shews men whom they put their trust in. A very easie friend will serve in posperity. If so soon as adversity come upon thee, thou run presently to God, and lay open all thy grief to him expecting relief only from him, then certainly thou loveſt him.

Seventhly, Thoſe whom we love, we take any ſmall token wonderfull kindly from them, whereas we not only ſlight, but refuſe and ſuſpect far greater gifts, if they come from enemies. The *Jewes* refuſed the proffered ſervice of their enemies for the build-
Ezra 4. 2, 3. ing of Gods Temple. God cares not for *Cains* ſacrifice, becauſe he cares not for *Cain.* But a ſheep or lamb from *Abel*, whom he loves, pleaſeth the great
Gen. 4. 4. God of heaven and earth. *The Lord had reſpect unto* Abel, *and to his offering.* A pin from a friend is more eſteemed, then a pound from an enemy. He that is thankfull to God for his meat, for his reſt, for every comfort, that God gives him, he loves God. He that eats, and drinks, and labours, and ſleeps, and never looks up to God, he loves him not at all.

Eightly

Eightly and laſtly, thoſe we love having been long abſent from them, how do we long to go home unto them? How glad is the husband at the Eaſt Indies, when he may return to his dear wife, his beloved country, and his ancient friends? Me thinks I ſee *Jacob* triumphing at the ſight of *Joſephs* charriots ſent to carry him into Egypt, *It is enough, Joſeph my ſon is yet alive: I will go and ſee him before I die.* He that loves God, will be glad to goe to God. There is his home, there is his beſt friend. What though death be terrible for the preſent, yet the end is pleaſing. St. *Paul* wiſhes for it, *I deſire to depart, and to be with Chriſt.* What can better teſtifie thy affection to God, then thy earneſt deſire to be for ever with God? If by theſe notes well weighed, it may appear, that thou love God, then needeſt thou make no queſtion of Gods affection towards thee.

Gen. 45. 28.

Phil. 1. 23.

2. The love that we bear to Gods children is a ſure token of Gods love to us. The contrary is delivered as a note of the children of the Devill. He that loveth not his brother, is not of God, but the child of the Devill. The poſſeſſion of this brotherly love is made an

1 Joh. 3. 10.

an undenyable note of the heires of glory, and ſo plain a note, that they themſelves may perceive it in their own conſciences. *We know that we have paſſed from death to life, becauſe we love the brethren: he that loveth not his brother, abideth in death.* And again, *Every one that loveth, is born of God*: ſpoken of the love of the brethren, as appeares by the beginning of the verſe, *Beloved, let us love one another.* This love is not that affection, that drunkards bear one to another, becauſe they are brethren in evill. It is not that affection that Merchants bear one to another, which hath gain for the father, and hope of more for the mother. It is not that affection which children bear to their parents, for nature is their ſchoolmaſter, and chains of naturall affection are the bands of it. This love comes not from vice, or gain, or nature. Nay all theſe plead againſt it. Vice oppoſeth it mainly, for it oppoſeth all fellowſhip in evill. Gain cries out againſt it, for it cuts off many occaſions of gain. Nature it ſelf ſometimes oppoſeth it, becauſe it is above nature, and hence are the bands of naturall affection ſometimes diſunited. The father

1 Joh. 3. 14.

1 Joh. 4. 7.

ther ſhall be divided againſt the ſon, and the ſon againſt the father. This our Saviour foretold ſhould follow upon change of Religion. So then neither vice, nor gain, nor nature plead for this love, but the firſt ever, and the other two often againſt it. This love is a good affection to Gods children, becauſe they are Gods. None of the former reaſons perſwades us to it, but only the goodneſſe that is in them. The image of God is graven in them. And they that love God, love thoſe images of him that himſelf hath ſtamped, and the liker they are to God, the more they love them. The heathen did admire at that affection, that the perſecuted Chriſtians bare one to another. *They loved one another before they well knew one another*, ſaith *Cecilius* the heathen man, and wonders at it. Yea they themſelves admired at it. So ſaith *Minutius Fælix* of himſelf and *Octavius*, *You would have thought that one ſoul had been divided between us two.* The Scripture teſtifie as much, *The multitude of them that beleeved, were of one heart, and of one ſoul.* It not only makes it a mark that we our ſelves may diſcern, but alſo, that others may know by, that we

Luk. 12. 53.

Amant mutuo, pene antequam noverint. Minut. Fæl.

Crederes unam animam in duobus eſſe diviſam. Ibidem.

Act. 4. 32.

we belong to God, if we do not dissemble.

Joh. 13. 35. *By this shall all men know that ye are my disciples, if ye have love one to another.* They have not this love, that deride at piety and laugh at austereneſſe of life. That do not love men for their goodneſſe, but hate them. Neither have they this love, that ſuffer better men then themſelves to periſh for want of means, and have plenty and

1 Joh. 3. 17. yet relieve them not. *Who ſo hath this worlds good, and ſeeth his brother hath need and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of of God in him?* Theſe are not called by God. But ſuch as love them that are good, meerly becauſe they are good, they love God, and God loves them.

3. An earneſt deſire of the coming of Chriſt to judgment is a good token of Gods elect. There is a crown of righteouſneſſe laid up not only for

2 Tim. 4. 8. St. *Paul*, but for all thoſe, *that love the appearing of our Saviour Chriſt.* They that are guilty fear the coming of the Judge, but they that are innocent, fear it not. They that are in their ſins, are afraid of the coming of our Saviour Chriſt to judgment. But they that are reconciled to God through the bloud

of

of Chriſt, wiſh for it, that they may be freed from ſin and miſery. It is the voice of the Bride, it is the voice of the Spirit in the Bride, *Come*. It is the voice of the penman of the Apocalypſe, *Come Lord Jeſus*. It ſhould be the voice of every hearer, *Come*. This is the generall voice of all Gods elect, although at ſome particular time they could wiſh, that Chriſt would not come yet. As when they are overcome with ſome temptation, they could wiſh, that he might not come at that moment of time, till they have repented and humbled themſelves, that they may give up their account with more comfort. Even they that doubt of Gods favour would give all they have if they belong to God, that Chriſt would come to judgement, ſo they were ſure, that he would but acknowledge them for his own. Try then thy affection to the coming of Chriſt, and if thou finde it willing, doubt not of Gods favour. Rev. 22. 17. V. 20. V. 17.

4. The care of keeping a good conſcience is an undeniable prove of Gods love to us. Juſtification cannot be parted from ſanctification. But ſanctification is more eaſily perceived, then juſtification, and by it is juſtification

apprehended. Sanctification is a work of God in us: justification is a work of God concerning us. Now we do more easily perceive those things, that are wrought in us, then those that do otherwise belong unto us. This was St. *Pauls* exercise, *Herein do I exercise my self, to have always a conscience void of offence towards God, and towards men.* This is that God requires of us. *For God hath not called us to uncleanness, but unto holiness.* And therefore it is a true note of our calling. They that have not this care, cannot know they are elected. They that have it, need not at all to doubt of it.

Act. 24. 16.

1 Thess. 4. 7.

These and other tokens may we learn out of the book of God, and by experience seek to finde them in our selves. So shall we come to be most certain in our old age, when we have most need of assurance. *Old age it self is made more learned by age, more certain by use, more prudent in processe of time,* saith *Bernard.* Let us go forward to fight in this combate against Satan to the end of our lives. That which we strive for is no temporall but an eternall inheritance. So saith *Clemens Alexandrinus, It is no small matter that ye strive for, it is no lesse then immortality.* Let us not then suffer Satan to

Senectus ipsa ætate fit doctior usu certior, processu temporis prudentior. Ber. form. hon. vitæ.

οὐ γὰρ σμικρὰ ἡμῖν τὸ ἆθλον ἀθανασία πρόκειται. Clem. Alex. Admon. d Gentes.

to wring our evidences out of our hand, but rather, according to the ſweet counſel of the bleſſed Apoſtle in the words of my text, by theſe and other markes,

Give diligence to make your calling and election ſure.

Which that we may do, he gives us grace that hath elected us from eternity to eternal happineſs, and called us from miſery to immortality, to whom with the Son our Saviour, and the holy Ghoſt our Comforter, be all glory, honour, praiſe, and dominion now and for evermore, *Amen.*

FINIS.

ERRATA.

Pag. 1. *line* 13. choſed, *read* choſen. *marg.* vol, *r.* par. vol. *p.* 4. *l.* 24. ſpake, *r.* ſpeak. *p.* 5. *l.* 3. wiſhly, *r.* wiſtly. *p.* 8. *marg.* chair, *r.* chair. *p.* 9 *l.* 13 calany, *r.* call any. *p.* 17 *l.* 26. Thus, *r.* Thus is. *p.* 20. *l.* 28. paſled. *r.* preſſed. *p.* 28. *l.* 21. were, *r.* we are. *p.* 35. *l.* 11. no ſtrive. *r.* no ſtriſe. *l.* 26. mon. *r.* man. *p.* 36. *marg. end* ſer. *r.* ſer. 3. *p.* 42. *marg* 11. 13. *r.* Rom 11. 33. *p.* 54. *l* 17. myſtery, *r.* miniſtery. *p.* 72. adminelted, *r.* adminiſted. *marg.* puricula. *r.* pericula. *p.* 86. *marg.* affectionis, *r.* affectibus. *p.* 114. *l.* 6. ſhould, *r.* would. *p.* 123. opoliones, *r.* opiliones. *p.* 124 *l.* 26. thoſes, *r.* thoſe. *p.* 126 *l.* 22. for ſo as. *r.* for as. *p.* 132. thing, *r.* think. *l.* 15 *Adde in the margin*, Uſe 2. *p.* 161. *l.* 3. we are Gods building, *r.* ye. *p.* 170. *l.* 13. eternall, *r.* internall. *p.* 175. *l.* 12 conſailes, *r.* coũnſailes *p.* 178. amiſſi, *r.* averſi. *p.* 184. *l.* 12. treaſures, *r.* leaſures. *p.* 195. *marg.* impediuntur, *r.* ingrediuntur. tenerint, *r.* tenerent. *p.* 199. *end* God favours, *r.* Gods favour. *p.* 201. *l.* 22. baets, *r.* baites. *l* 26. our rich, *r.* out rich. *p.* 203. *l.* 14 mouth, *r.* moth. *p* 209. *l.* 4. tromented, *r.* tormented. *l.* 17. is it. *r.* it is. *l.* 27. vinepreſſe. *r.* winepreſſe. *marg.* Συφαυλᾶται, *r.* Συφαυλῶνται.

A Catalogue of Books Printed for *G.* and *H. Everſden*, and are to be ſold at the *Gray-hound* in *Pauls-church-yard.*

AN Expoſition of the whole book of the *Canticles* by *John Robotham* Preacher at *Dover in Kent*, in 4°

A tabernacle for the Sun, or an Idea of Church diſcipline, by *John Rogers* Miniſter at St. *Thomas Apoſtles London*, in 4°

The life of Sir *Thomas More* ſometimes Lord Chancellor of *England*, by *J. H.* Gent. in 8°

The naturall mans caſe ſtated, or an exact map of the little world Man, in 17. Sermons by Mr. *Chriſtopher Love*, late Miniſter of *Lawrence Jury London*; together with a Sermon preached at his funeral by Mr. *Tho. Manton*, in 8°

As alſo the Doctrine of Mortification, with the Hearers duty, by Mr. *Chriſtopher Love*, in 8°

A Comment on the 11. first verſes of the fourth Chapter of St. *Matthew* concerning Chriſts temptations, by *Tho. Fuller*, B. D. and Miniſter of *Waltham Abbey* in *Eſſex*, in 8°

A Comment on the firſt and ſecond Chapters of *Ruth*, by Mr. *Tho. Fuller* B. D. and Miniſter of *Waltham Abbey* in *Eſſex*, in 8°

The Lords prayer unclaſped, or a vindication of it againſt all Schiſmaticks and Hereticks, by *James Harwood* B. D. in 8°

The Myſtery of the two witneſſes unvailed, by *John Robotham* Miniſter of Gods word in *Dover*, in 8°

The Chriſtian Diurnal, or dayly duties to be practiſed towards God, our neighbours, our ſelves, by *Anthony Ma-gan*, D. D. in 12°

Sion and Parnaſſus, or divine Epigrams on ſeverall texts of Scripture, by *J. H.* Gent. in 8°

erſes of
v con-
y *Tho.*
Valtham

ſecond
Fuller
bbey in

d, or a
hiſma-
arwood

ſſes un
iſter

yly c
od,
ny M

ne Epi
ture, b